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FROM MY NEW SHELF, C. Ryder Smith, B.A., D.D.

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Editor: LESLIE F. CHURCH, B.A., Ph.D.

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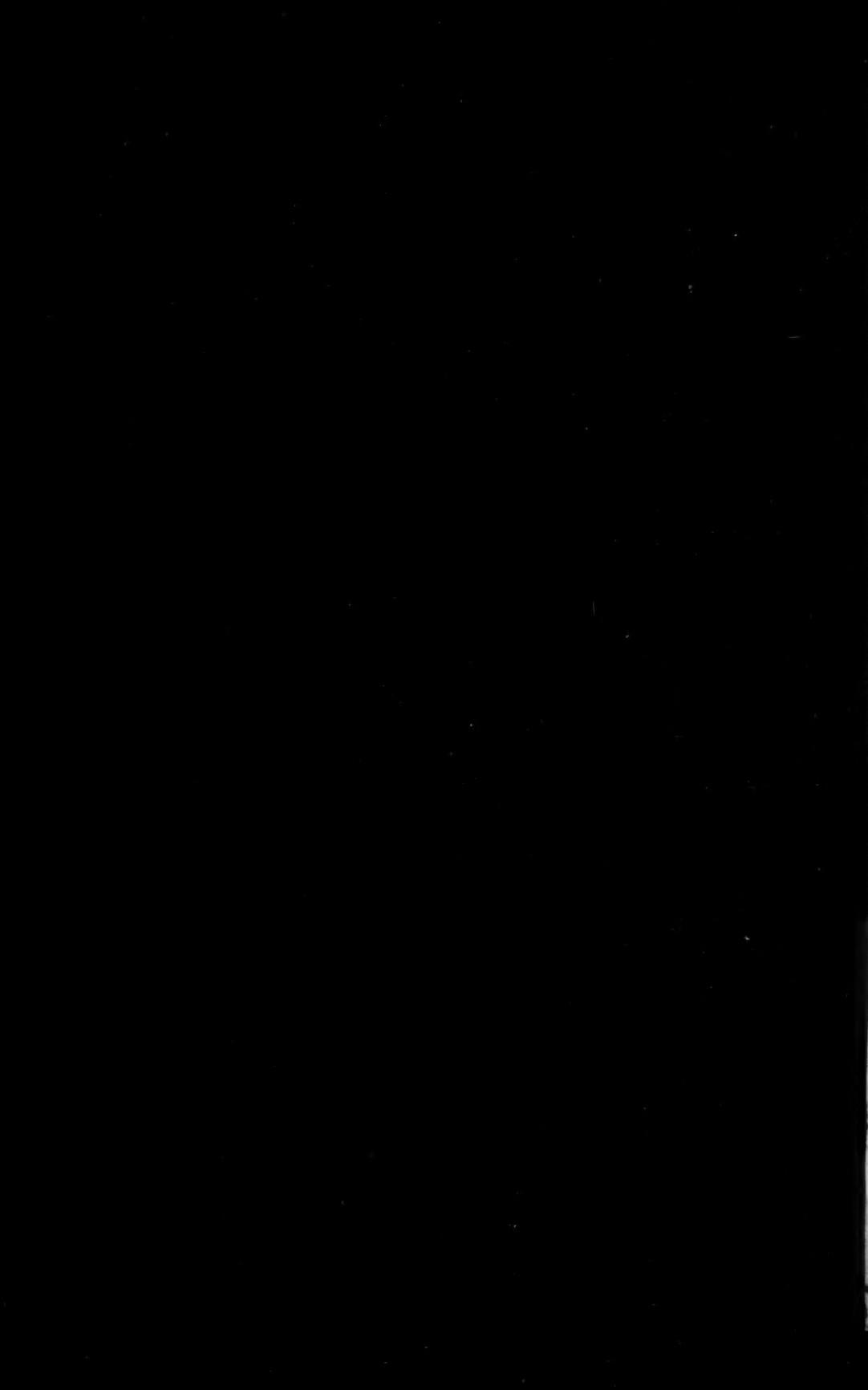
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Editorial Comments

MAURICE MAETERLINCK SALUTES BRITAIN

IN these days when it is common to hear men talking of 'Britain's lost prestige' it is encouraging to read the words of one of the great seers of our time. Few men have striven harder than M. Maeterlinck to see into the heart of things. Writing to M. Herman Ould, the general secretary of the English Centre of P.E.N. he apologized for his absence from the Congress at Copenhagen, and frames his regret in these gracious words:

'More than anything else, I should have been happy to render homage to that unconquerable nation which has given to the civilized world an example of incomparable courage and steadfastness, the highest achievement of all that the war has brought to light in the secret treasures of the human soul. I salute respectfully this people surrounding a well-loved king.'

His words come as a welcome reminder that there are spiritual qualities which survive even the new war of rival ideologies. We, in Britain, are grateful to the Belgian prophet, who has nearly reached his eighty-sixth birthday, but speaks from his quiet retreat in Nice with the conviction that is born, not of sensational head-lines, but of profound experience and intimate knowledge of the things which abide.

There is much of his work which has a message for the men of today, who are apt, too quickly, to lose hope. 'Not to all men is it given to be hero or genius,' he says, 'victorious, admirable always, or even to be simply happy in exterior things; but it lies in the power of the least favoured among us to be loyal, and gentle, and just, to be generous and brotherly. . . . The greatest advantage of love is that it gives us occasion to love and admire in one person, sole and unique, what we should have had neither knowledge nor strength to love and admire in the many; and that thus it expands our heart for the time to come.' How far the author of *Wisdom and Destiny* would agree with us when we carry his words into our Christian pilgrimage we do not know. We can only remain grateful to him that he has so often helped us on our journey. Through him it has been easier to remember that we must 'see man, not as a poor little emmet under the eyes of the gods, but as a majestic and subtle being, with "a long, noble road before him under the stars"'.

BRITAIN IN PALESTINE, 1918-48

The thirty years of British occupation of the Holy Land have been years of strain and frustration which have given the critics many opportunities to condemn, but which will give the historians of tomorrow equal opportunities to praise. Though the problem of Palestine appears as far from solution as ever, the fault does not lie with those to whom was given the responsibilities of administration during the period of the mandate. From the High Commissioners to British constables of the Palestine Police and all ranks of the Army and Royal Air Force, our representatives have shown patience and restraint

that is as praiseworthy as the more obvious courage displayed in battle. Theirs has been, on the whole, a thankless task, but they have proved themselves to be men of character, who looked for no reward save to be allowed to do their duty.

In 1918 Lord Allenby defeated the enemy at Har Megiddo but when he came in triumph to the gates of Jerusalem, he dismounted, choosing to walk into the city where the eternal victory had been won upon the Cross. In 1944 very early on Christmas morning, we looked out of our window at St. Andrew's Hospice, and saw the High Commissioner, Lord Gort, walking alone to Holy Communion—the first act of his anxious day. It would be easy to multiply such evidence of the spiritual values accepted, not only by Generals and Commissioners, but by many groups of ordinary men who shared a common trust. It would be as unjust to charge them with failure as they embark at Haifa as it would be to sneer at the men in the little boats pulling out of Dunkirk. They have earned our thanks and, for the most part, given us cause to be proud of the tradition they have upheld.

How far have they completed the tasks given to them through the Covenant of the League of Nations, and in the mandate of 1923? In the review issued by the Colonial Office and the Foreign Office three main objectives were undertaken by the British Government:

1. To promote the wellbeing and development of the people of Palestine.
2. To facilitate the establishment in Palestine of a national home for the Jewish people, and Jewish immigration into Palestine, while ensuring that the rights of other sections of the population were not prejudiced.
3. To prepare the people of Palestine for self-government. A great deal has been done to raise the standard of living, to improve agriculture and industrial methods, and to introduce hygienic conditions and public health services.

As far as the scheme for regulating immigration is concerned the figures speak for themselves. In 1922 there were 84,000 Jews in Palestine and, today, the Jewish population is at least 640,000. Considerable credit must be given to the Jews for their efforts to promote intensive methods of agriculture and to improve economic conditions.

It is in the third task that failure has to be recorded. Arab opposition to the establishment of a legislative council in 1923 led to a sequence of events which involved constant delays and heart-breaking frustrations. The blame is not to be confined to one party, however, for the danger of confusing the idea of 'a home in Palestine' with that of 'an independent State' was always apparent. It was not likely that the Arabs who had been established in the land for so many generations would agree to be dispossessed without a struggle. After many abortive attempts to set up an Arab Agency, the High Commissioner was compelled to administer the country with an advisory council, whose members were nominated. Commissions and White Papers with suggested plans for partition were rejected. Meanwhile a steady stream of Jewish immigrants flowed into the land, in spite of the increasing resentment of the Arabs. In 1942 a new outbreak of Jewish terrorism made the task of the mandatory Power much more difficult. The Report of the Anglo-American Committee of Inquiry, in 1946, abandoned the idea of partition and urged that the mandate

should continue until a trusteeship could be established. Neither Jews nor Arabs were prepared to accept the proposal, and the British Government decided that their only course was to hand over the problems to the United Nations. It was no longer possible for them to agree to enforce a scheme, devised by U.N.O., which might be unacceptable to either Jews or Arabs. On 29th November 1947 the General Assembly presented a new plan of partition and appointed five members to assist in carrying it out. The British Government had already made it plain that their forces would be withdrawn by 1st August 1948.

When, therefore, the mandate ended on 15th May the High Commissioner began to withdraw his officials and the military forces commenced the slower and more difficult task of gradual embarkation.

As we go to press the question of a conditional truce is being discussed. It is more obvious than ever that no satisfactory and permanent solution can be found until terrorism is condemned, and the terrorists arrested or expelled.

Surveying the thirty years: there is some cause for gratification that two of the three tasks have been partially accomplished. Whatever may be the course of future events, it would be a grave injustice to allow the storm-clouds over Jerusalem and Tel-Abib to blind us to those gallant and patient men who are climbing up the gangways of the troopships at Haifa. They have ended a distasteful task with dignity. The British people, all over the world, will do them honour. It may be that the historians of the future will find an honourable place for them in the record of these strangely chaotic years.

THE SHETLAND ISLES (1822-4)—THREE UNPUBLISHED LETTERS AND A DIARY

The Wesleyan Methodist Conference which met in 1822 was deeply moved by a letter received from Dr. M'Allum, who urged the need for Home Mission work in Scotland and the Shetland Isles. An appeal was made by Dr. Adam Clarke, the President, for volunteers to go to the northern islands, and two ministers, Samuel Dunn and John Raby, at once offered their services. Their offer was accepted, but Dr. Clarke, himself of Scottish parentage, was not prepared to send them on what was described as 'such a hazardous enterprise' without further consultation. He invited them both to Millbrook that he might discuss a possible plan of campaign and, incidentally, satisfy himself that they were the right men for the new venture. The interview, on 2nd September 1822, was apparently satisfactory, and events justified his decision to send these Methodist pioneers to the 'land of the simmer din'. Of the two volunteers, Samuel Dunn was subsequently described by Dr. Clarke as 'the Apostle of the Shetland Isles'. Though John Raby did not stay so long as his colleague, he did excellent work under most difficult conditions. The social and religious life of the Shetlanders is described in three unpublished letters and the fragment of a diary written by him in the years 1822, 1823, and 1824.

When the two young ministers set out on their mission they were instructed by Conference to 'maintain a minute and frequent correspondence with Dr. Clarke on all subjects relative to their work'. Though the islands had been

considered as part of Scotland for four centuries, they were as 'remote' as Africa to the average Englishman, when John Raby wrote to his friends the Rev. and Mrs. Kaye, at the 'Methodist Chapel, Sandhurst, Kent' in 1823. His loneliness had evidently been lessened by Adam Clarke's letters: 'The Dr. feels a great interest in our happiness and usefulness,' he says. 'To him we write without reserve, and from him have received several valuable letters which I regard as a great treasure. . . . One letter which is perhaps more valuable than the rest is upon a highly interesting subject—the imputed righteousness of Christ. This was occasioned by two clergymen who are stern Calvinists, circulating a report that our doctrine was not in unison with the word of God. . . . This we sent to the Dr. and wished for his advice, and in reply [he] sent us the letter referred to: the charge which was thus circulated against us has done us no harm, but good. "The congregations have increased and the people are anxious to hear and judge for themselves."'

It is not difficult to imagine the problems of two young ministers, in the midst of a population that was still Norse at heart, and looked on with considerable suspicion by the dour Calvinistic clergymen who feared their parishioners were being led astray. The letters of Adam Clarke helped them to clarify their own theological position, no doubt, but they did them another and more intimate service. One can catch a hint of almost boyish enthusiasm and hero-worship in John Raby's references to the correspondence. 'I expect to be in London some time before the Conference', he writes in a letter to William Kaye in 1824, 'to lay before Dr. Clarke our accounts, past success, and future prospects. . . . Dr. Clarke's letters to us, from the time we came to the time I propose to leave, you shall see. As you are a bit of a *Clarkite*, if you wish for one in his own handwriting, in this you shall be gratified.'

In the letter of 1823, John Raby describes the peasantry on Mid Yell: 'They are generally speaking poor. Many of them are deprived of the comforts and what we should term the conveniences of life. They live upon small Farms, not more than from two to three or four acres, the rent of which is paid in fish, butter or oil in the following manner: In the summer season the Laird or Landlord finds a 6 oared boat, lines, hooks &c. into which 6 of his tenants embark for what is termed the deep fishing where they catch Ling, Zusk and Cod. This, when they return to the fishing station, is weighed to the Master, and after the season is over a settlement takes place: If the fish be unable to pay the rent, which does not in general amount to more than 4 or 5 pounds, the deficiency is made up by a payment in either butter or oil. The rent, small as it is, is often paid with great difficulty. But little as the Shetlander has, he will give you a most hearty welcome to partake of a part, and will do all in his power to make you as comfortable as possible. On their little Farms they sow oats and barley, but not more than what they think sufficient to supply them during the winter. Potatoes they also plant to the same extent, so that if the Crop fail thro' the unfavourable state of the weather, which is sometimes the case, they are reduced to the greatest distress. Their Cottages are either of rough stone, or mud: In the front of them is a large heap of manure over which you have to go before you reach the door, which is not more than between 3 and 4 feet high. When you have entered this you pass thro' the Byre or Cow-house before you come to the apartments occupied by the Family.'

The Byre is only cleaned out once a year, so that in passing thro' you are often above the shoes in mud. The fire is on the hearth around which are sitting Children upon the ground, half naked, and running about the house are sheep, Pigs, Fowls, &c. and perhaps under one of the bed-places is tied a calf. Their furniture consists of a few benches, and an old wooden chair or two. In the corners of the dwellings are their beds which are made of coarse blankets or straw. They have no windows, in general, and the light is admitted thro' the same hole which ought to let out the smoke, but notwithstanding this the people when dressed up are hansom & genteel in their appearance, and possest much more information than you would expect. Mode of living. Their food consists chiefly of potatoes. These they have for dinner & supper, with a little fish when the weather will allow them to catch it: In the morning they breakfast on water, porridge except Sundays when they endeavour to efford a cup of tea of which they are remarkably fond. Their bread is made of oat or barley meal, baked into cakes on the grid Iron. The cakes they call bustin or scone. They are as black as your hat. The taste, though, is not very disagreeable, excepting being often a little sandy. I have sometimes sat by the fire watching a few potatoes roast of which I was either to dine or sup, and have been obligated to keep a pretty good look out to prevent their being knocked over by either the Sheep or the Pigs. I have taken my dinner of fish & Potatoes without either Knife or fork. Tea without either sugar or bread; but none of these things move me, so that I may be useful. I have I most confess in this situation often thought of the comforts, and enjoyments of last Year—Mr. Elliott's house at Ticehurst is a Palace in every respect when compared to the Cottages in Shetland. Difficulty of travelling is almost indescribable. Most of the land is uninclosed and . . . the ground is wet, spongy, and much broken by the heavy rains. There is not a single tree or shrub of any kind to be seen. No town except Lerwick larger than about 20 cottages similar to the one I have described. No Trades of any kind carried on, except in Lerwick, for most of the people are their own shoe makers, Tailors, Carpenters, &c. They are a hardy Race for during the winter they go without Shoes or Stokings, and generally without anything on the head except a cap. Only on Sundays they dress off a little better than on any other day, and consider it their duty to attend the public service of religion: yet I believe seldom or ever do any of them pray with their Families, or alone—they go to bed without it. They enter upon the duties of life without ever thinking it proper to bow the knee to the God & Father of our Lord Jesus Christ, and yet, strange to tell, on a week day after I have preached to them twice or three times, those in the Neighbourhood where I was to lodge have been anxious to know whether or not I was to give exercise—that is Family Prayer—that they might have the privilege to attend.

'I am decidedly of an opinion that on these Islands we ought to have three Preachers. I am aware that the people can do but very little towards our support, but the good people of England will not in consequence of this suffer them to perish for want of the bread of life. I am also convinced that the Preachers ought to be prudent & judicious, and two of them ought to be married men. These things we have submitted to the consideration of Dr. Clarke and we are anxiously expecting his answer. I am not certain whether I shall remain here another year, the severity of the climate, difficulty of travelling about,

and great extent of labour have tried my constitution, and I know not what arrangements the Conference may make in reference to appointments of married Preachers to Shetland. I expect to be at either the annual meeting of the Preachers in Scotland, or to attend the English Conference. I beg you to present my kind love to Mr. and Mrs. Aysert, Mr. and Mrs. Pain. Mr. and Mrs. Bennet and all other friends as if named on note as before. Remember me to Mrs. Kaye. Shall write you again soon, yours most affectionately

'JOHN RABY'

Next year, on 25th March 1824, he writes again to his friend Kaye, this time from Lerwick. His loneliness has increased. Not even the kindness of the islanders can banish his nostalgia. 'I often whilst travelling over those barren and almost tractless hills by my own nain sell, or taking a glaze of the fire in one of these dirty, smoky cottages, think with a degree of mournful pleasure upon the many comforts I enjoyed whilst with you . . . and have been led to indulge the wish that those days and occasions may again return.' After thanking William for sending him six quires of writing paper, and telling him how anxiously he has scanned the *Minutes of Conference* to see where he was now stationed, he writes about his own work. In these days of quick transport and constant news 'over the air' it is almost impossible to realize how completely isolated these two pioneers were—in a 'circuit' only a few hundred miles from London. They tried to forget their loneliness in constant activities.

'We have, from one end of Shetland to the other, preached the Gospel of our common Lord, and exhorted the people to look for, and momently to expect a full, present, and perfect salvation. This in some of their ears sounded *new*, and *strange*, but was not in consequence of it the less welcome. Many of them have become, all thro' the country, concerned about the things which belong to their eternal peace. In almost every place where preaching has been regularly established *societies* have been *formed*, and upward of 300 now meet in class, and many of them evince by their conversation and walk that they have not believed in vain. I shall not be much surprized if in the course of a few years those *three hundred* become *three thousand*. The congregations in every place continue to be large, regular and attentive; the spirit of hearing universally prevails all classes of the people, and at their thirst after religious information I am much astonished. The questions which they often ask, the difficulties which are often proposed for us to solve, and the long journeys they undertake to have the privilege of hearing a sermon or sermons, convince me that the *work in the hearts* of many is *real*, and I hope I am not too sanguine when I indulge the *hope* that some of them at least will be the power of our rejoicing in the Day of the Lord. Our chapel in Lerwick is now nearly finished, and will be ready for opening the latter end of the month of April or the beginning of May, *report* says that Dr. Clarke is to open it, and to have the honour of preaching in it the first sermons, he has frequently written to us upon this subject, and has *promised* during the *summer* to pay us a *visit*.'

He is delighted with the chapel, and convinced it will be filled with 'serious hearers'. The future seems bright, and he continues:

'Other chapels we intend to build as soon as possible in the country, where they are much wanted, for some of the parishes are from 12 to 16 miles long

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and the people have been long most awfully neglected. But their poverty will forever prevent their doing much towards their erection or to the support of those who from time to time may be appointed to labour among them. To our friends in England we must be indebted for both. This consideration may perhaps prevent the Conference sending that supply of preachers to Shetland which the wants of the people and the state of the country require.'

The most interesting part of this long letter contains extracts from John Raby's diary for the period 23rd December 1823 to 1st January 1824. It gives one the background against which may be seen the demands made upon the endurance and patience of these first home missionaries to the 'northern islands'. The record begins:

'Dec. 23. Left Lerwick on a journey through the parishes of Aisting, Deltin and North Mavin. I walked about 12 Shetland miles (16 English) over the barren hills which were covered with snow, and felt the cold to be almost intense. In the afternoon reached the place where I was to lodge and to preach. With some difficulty I passed thro' the Byre or cow-house into the apartment occupied by the family beside which was the *persey grice*, the muckle calf and a few sheep. I sat me down in the *muckle shair* which is always offered to the *unchan* man and fell asleep whilst they were preparing me for my *foor hours*, and air o tea. When this was ready it would be placed upon a small table about a yard high which I expected the calf would upset. I had also a basin *brownie*, some smoked mutton, kollaps and to cut them with an old rusty *jack ta leg*. On these I was requested to make a hearty meal, the old man observing that I must take a good welcome for good cheer, and the old dame his wife remarked that she was so *blythe* to see me that she was unable to look after her work. After this simple repast I told them that we must, if possible, have sermon, but was told that they had no oil for the *colly* (it is seldom in the cottages and they burn candles). Some was, however, obtained, and a congregation assembled to whom I preached in the midst of *volumes* of *smoke* and the word of life. After sitting some time and talking about the things of God of which they are never weary I prepared to retire to bed, which was made of straw and over me was thrown a coarse Shetland rug. The house having, properly speaking, neither windows nor doors. The cold being severe, but to counteract its chilling influence a large fire was made close to where I had to sleep. The family were all about me, some on the earthen floor and some in their little *births*. I laid me down in my clothes for I was afraid to take them off and had a comfortable knap.

'24. Preached this morning to a larger congregation than I had last evening, and afterwards proceeded over the hills almost up to the knees in mire to Clauster, where I preached in the evening tho' it was dark and stormy. The cottage in which I lodged tonight was much worse than the one in which I was last night. Into it I passed thro' the Byre which was thickly covered with seaweed. The smell of milk was by no means agreeable. The fire was on the ground in the middle of the house and the smoke *ought* to have ascended thro' a hole in the roof. This is the form almost all thro' the country parts of Shetland, and you can hardly enter one that is not from end to end filled with smoke. After taking supper of a few potatoes and milk, the skins of the former I took off with my *fingers*, I prepared for bed. I had to sleep

in the *Ben* end of the house and from the fire to the bedside could not walk without my shoes. The floor was so wet and mirey and the bed was nothing but a little straw, and over me a rug and coarse blanket. Sheets in the cottages were never seen and sometimes not even a towel. After having laid myself down in my clothes, for I generally sleep in them when I am in the country, the woman came to inquire if I were *comfortable*. I told her my head was too low, and she without hesitation went *Butt* and brought me a hard bundle of *straw* and put this under it, and then inquired if it would do and on this I slept until *Dim living*. During the night we had heavy falls of rain. It penetrated the roof and ran down the inside of the walls, so that when I rose I could scarcely find a dry place to set my foot. With these accommodations we had often to put up whilst prosecuting our great work in the Shetland Isles. What a mercy we have learned to say none of these things move us, and with them are content.

'25. It was my intention this morning to proceed on my journey, but the heavy rain and high wind prevented. I however found no difficulty in assembling two good congregations who were glad to hear words by which they may be saved. The disposition and willingness of their people to hear the Gospel truly astonished me. When we came to any cottage where we wished to preach we generally fix upon two strong boys and say "Lads there is *going* to be sermon" mentioning the time and place. "Will ye *gang* and let the folk *ken*?" The answer is "*yea Dat we sall*". "Now mind you let them *ken*." "Yea day sall we and they will be *blyth* too." When off they set the distance of two and three miles without shoes, stockings or hat, passing the word as they go *alangst*, and soon as the people get the information they make for *haim* to *claith* them and much sooner than you would expect the people begin to assemble in all directions, the bogs and mires about knee deep, the women without shoes and stockings which they carry in their hands and put them on when they reach the preaching place. They have nothing on their head but a cap which they call "mutch" and this when it rains they take off and carry under their arms in order to keep it dry. On a dark wet blowing night without any road and thro' mires and over hills I have known them come from two to three miles and expressing their thankfulness that they had the sermon so *near*. When unengaged from preaching I sat by the cottage fire, the smoke almost prevented seeing from one end to the other. In it was no furniture but an old chair or two, and a small table. I dined on a few potatoes and milk and had the same for supper, slept on the same bed and in the same manner as last night, thought upon the warmth and the comforts there enjoyed when with you in Kent.

'26. The weather being rather more favourable I proceeded on my journey, walked a considerable distance over the hills and thro' mires and then took a boat for the Island of Muckle Roe. When I arrived here, tho' wet, tired and hungry, I scarcely knew where to go. I however went to a cottage in which I had preached on a former occasion and met with a hospitable reception. The people on this island, which are more than a hundred, have seldom during the winter season an opportunity of hearing a sermon as they live a long way from the kirk and in a certain sense no man cares for their souls. In the afternoon I preached to a good congregation and in the evening, exhausted and hungry, laid me down on a little straw in my clothes and slept comfortably until morning. Often in reference to food we have to take it of the meanest sort,

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prepared in the most forbidding way, and served up in the most homely manner, but I can tell you more upon these subjects when we meet. Potatoes and milk are what I generally take when I can get them but often days in succession we live upon very little.

'27. Crossed the Voe, or arm of the sea, to the house of Bray, and got into more comfortable lodgings than I have been in since I came out from Lerwick.

'28. Lord's Day. Preached this morning in the Island of Muckle Roe to a large congregation and in the afternoon at Bray. I intended to preach again in the evening but the dark, rain, and the distance the people had to come, prevented the third congregation assembling. We have often to preach three sermons on the sabbath without taking any dinner before talking to the people, meeting classes, travelling from one place to another and this with the want of comfortable beds to rest our weary and exhausted frame are trying to the constitution of the most robust. They have injured mine and I am now so thin, and wore out that I think you would scarcely know me. However I am still able to work and if I fall I fall in a good cause and have the prospect of a glorious reward.

'29. Travelled from Bray to Scaster, dined on a little smoked mutton, kollap and potatoes both of which were handed to me by the good woman with her *hands*. But this is the case in general, so that now I do not think so much at my meat and potatoes being lifted from the dish, when there is *one*, by the woman's fingers to my plate or, when *wanted*, to my *piece of bread*. Preached in the afternoon to but a small congregation, the people not getting the word in time to assemble. In the evening sat by the fireside upon the earthen floor, the sheep and pigs my companions, the walls of the house but bare stones, musing on a variety of subjects and the *checkered scene* of our pilgrimage in this life and then laid me down on a straw bed in my clothes to beguile away by sleep the tedious hours of night which I used to and would again, if possible, devote to study.

'30. Preached this morning at Scotstan after I crossed the Voe into the parish of North Mavin, and in the evening preached to a large congregation at Sulum.

At dinner some meat was set before me which had been so long without salt as almost to turn my stomach, but in this state all the Shetlanders give to it a decided *preference*, and their *fish* they love to *eat* in the same *state*. To it, in the different stages of what we should perhaps call *putrefaction*, they give the following names, in proportion to the length of time it has been kept *hung*, — *sauked*, *clown*, *sour*, &c. but can tell you more about it when we meet. I, for dinner, procured a few potatoes and a little *sour* milk & for these felt thankful.

'31. The last day of the old year and what a year it has been for labour, privation and shall I add for usefulness! Preached in the morning at Sulum and then walked over the hills to Oopardister where I preached in the afternoon and where I was most kindly entertained tho I had never been here before. The doors of this house have never yet been closed against a stranger whatever his name or profession. Indeed all thro' this country hospitality, kindness and attention to strangers prevail. I think all classes to the extent of thair ability, will, and do, make all comfortable that call.

'Jan. 1. Preached at the middle of the day at Bardister and in the afternoon

intended to pursue my journey but the unfavourable state of the weather and the kindness of the hospitable family under whose roof I was, induced me to alter my plan and to remain with them another night. The following Sunday I spent at Hillswick where stands the only church in the parish, and where when the minister is at home they have one sermon a week, but after the sermon he informed the congregation that he was about to visit his family in Scotland and there would be no regular service until he returned, which will not be until the month of May or June, thus upwards of 23 hundred people are left in the most destitute state. The parish is upwards of 16 miles long, has in it between 23 and 24 hundred souls. We have determined to pay to it more than common attention and I think our labours will be crowned with the divine blessing. I continued in it more than a month and preached once, twice and three times almost every day, beside meeting the people, visiting the sick, travelling thro' the hills &c. In consequence of this severe labour my health is greatly impaired.'

So the extracts from the Diary end and we can see John Raby having filled his few remaining sheets of paper, rise and stretch his weary limbs. The hills and woes have not daunted him, but the time has come for him to leave the Shetland Isles. Where shall he go? Whitworth has gone to Africa knowing its peoples' need. Why not join him there? He sits down again and adds a line or two to his letter to William Kaye. It is only a hint that he would be willing to go. It does not matter much, for he is an evangelist with a message. The Shetlands — Africa — anywhere where he can preach the Gospel that keeps his heart so strangely warmed in a snow-bound December.

LESLIE F. CHURCH

Articles

THE TRANSCENDENCE OF DUTY¹

MORALITY has from time immemorial been associated with the idea of Duty, for it has always had to contend with competing influences in the soul. Morality is not a mere matter of intellectual knowledge, but is normally accompanied by a characteristic feeling of constraint. So far is goodness from being spontaneous that it is felt as an obligation. It has to combat a deep-seated disinclination of the soul, the cause of which is the age-long dominance of self-interest.

Historically, the conduct of the individual was subjected to constraint by his tribe, exercised either by fellow-members or by the Chief. Disobedience of tribal custom involved penalties. Thus the idea of what must be done, or not done, was impressed on the primitive mind.

I do not wish to imply that in our modern life conscience is nothing but an imitation of tribal government surviving in the breast of the individual. But racial history has had its influence. The selfish tendencies of the heart are so strong and so persistent that it is not surprising that ancient civilizations, particularly those of the East, developed mature codes of laws, which testify not only to the existence of the institution of government, but also to a knowledge of right and wrong. As examples, it is sufficient to mention the Egyptian Book of the Dead and later the Hebrew Decalogue. However, in those days duties of all kinds, including those with an ethical content, were largely imposed from without, by king, priest, or chieftain. Commands, speaking generally, were negative and concerned with the things that must not be done, although later they took a more positive form.

That man has a sense of duty independently of the pressure of society or government, was the theme of Bishop Butler's *Sermons on Human Nature*. 'Conscience', he said, 'magisterially exerts itself', and 'carries its own authority with it.' Kant, pre-eminently, worked out a philosophy of duty. Deducing morality from a rational principle (that of non-contradiction in action) he regarded it as autonomous and the source of an imperative. His theory has been shortly described as that of 'duty for duty's sake'. This is scarcely accurate, for duty's aim was to qualify for membership of a 'kingdom of ends', of those who did their duty. What is the value of an ideal such as this? It might seem that it would promote true human community. Each man would act as an end in himself, and none would treat his neighbour as a mere means. Together they would form a kingdom of ends, and constitute a universal realm of conformity to the moral law. The resultant society may appear at first sight to realize perfection. Certainly the individual members would refrain from exploiting one another and would escape the grosser manifestations of egoism. Nevertheless, they would not easily escape entirely the taint of selfishness. The individual is after all still a self, and by hypothesis an 'end in himself'. So likewise is his neighbour. I have already insisted that man is ever prone to

¹This article forms a chapter in *Morality and God*, by Dr. Hirst, to be published shortly by The Epworth Press.

disintegrate in his own interest the social trend of human nature. But even if he were guiltless of any form of exploitation of his neighbour, his self-regard would always be in danger of growing into the self-magnification which we know as pride. In short, the individual might glory in himself as being his own 'end'. I cannot forbear quoting the well-known comment of the late Professor A. E. Taylor, who says: 'If the good will is no more than *my* will . . . if there is no more profound and ultimate reason for my reverence for it than that it is *my* own will, does not absolute reverence for the good will and its law of duty degenerate into self-worship?'

A society such as that conceived by Kant, where everyone is living in accordance with his duty, would leave its various members in a state of independence of spirit and without intimacy of soul. Many would find it an extremely unpleasant community. I conclude that the practice of duty, however complete, is insufficient as a final ideal of life.

The function of Duty is, I would rather say, ancillary. It is necessary for man in his present state of moral imperfection, but is subordinate to the fulfilment of life of a loftier type. The Greek philosophers were not wrong in their view that human action should be directed, not by a sense of duty, but by a desire for the realization of the Good. I have said, '*should* be directed'; but the Greeks thought in the indicative, and declared that action was in fact so directed. Thus Aristotle defined the Good as that at which all things aim. Their mistake lay, not indeed in their belief that our minds are constituted for the pursuit of the Good, but in their view of the Good to be pursued. We cannot today share their opinion that if men pursued what was evil they did it through an error of knowledge, and that therefore all evil is merely ignorance. We have come to realize that men *can* be knowingly evil, and can, and do, will what they know to be other than their real good. The Greeks failed to realize that, human nature being frail and ever prone to choose the worse rather than the better alternative, the realization of the Good demands stern discipline. The discipline required is a training of the will to enable it to eschew a merely material or sensuous satisfaction, and to respond to a spiritual conception of the ultimate meaning of life.

In Aristotle, *Eudaimonia* was not lifted into the position of subordination to the Good regarded as the supreme object of contemplation. Such knowledge, which he called *sophia*, and which gave an insight into the meaning of life as a whole, even a knowledge of God Himself, was a loftier type of intellectual virtue apparently unconnected with the goodness of the ordinary man. Indeed it was reserved for those of philosophic gifts. No amount of discipline, however, could produce this higher kind of virtue in anyone who was not endowed with intellectual acumen, and who did not also enjoy the necessary leisure.

Some expositors, it is true, think that Aristotle held that the perfect life combined both contemplation and action; but nevertheless the union of the two types of virtue was not stressed by him. However, I am convinced that the Greek notion, so far as it is concerned with moral action as being *sub ratione boni*, was sound. Human nature is constituted for a positive and supremely good end which we may describe as the adoration and reciprocation of Divine Love.

² *The Faith of a Moralist*, Vol. I, p. 152.

The question now arises whether there is any relation between action *sub ratione boni* and the performance of duty. 'I fail to see', said Professor De Burgh, 'how value as such can impose an imperative.'³ Can we then derive duty from good? In so far as life's supreme value is Love as it exists in God, we can, of course, do nothing to enhance it—existing as it does above and beyond us—but can only reverence and reciprocate it by religious devotion. But as our lives are on the earthly plane, and are perpetually involved in interpersonal relations, with their temptations to selfishness, and as moreover we are beset by material interests which ever threaten to dominate us, we cannot maintain our devotion to the highest except as we subordinate every lower love to the love of God. Such subordination, so far from being in line with inclination, is so strenuous, at least initially, that it calls for the utmost exercise of the will. In other words, life can be devoted to the ideal only as it invests every act with the spirit of the highest. Not to determine so to do would be tantamount to a dereliction of duty, and in no wise different from the neglect of an obligation.

It is, of course, interpersonal relationships which create the cardinal problem. We have so to live with our fellows as to deal with them in the spirit of love. It does not require much imagination to realize that evil—or what from the religious point of view we call sin—arises from interpersonal maladjustment. Not only 'wars and fightings' proceed from the lust to have what others possess; more individual evils—theft, falsehood, and adultery—all reveal man's failure to live rightly with his neighbour. Even when the evils are not overt they may still operate secretly within the heart in the form of jealousy, envy, and lust.

The major commands of the Jewish law quoted by Jesus were twofold. 'Thou shalt love thy neighbour as thyself' was second only to the primary principle of love to God. The first without the second would be shorn of its expression in practice; the second without the first would be deprived of its ground and motive.

Some writers discuss an interpersonal ethic as though its problems contained their own solution. They ask such questions as whether the individual should love his neighbour for his own sake or for the neighbour's sake—a dilemma which could be solved only by egoism in the one case or absolute altruism in the other. A valid solution is obtainable only by subordinating all interpersonal relationships to the supreme relationship to God. Our regard for ourselves and for our neighbours must be harmonized by loyalty to the common Father of all. We must love both ourselves and others for the sake of God. That blessing which the individual seeks as the greatest for himself he must seek also for his neighbour. The Good which is my own good must also be that to which I try to direct my fellows. In all this we are but reflecting the opinion of St. Augustine.

It follows that if we must love both self and neighbour in God, we must seek to make all other forms of love contributory to this. Thus the love which we call friendship must not end with mutual affection; it must aspire toward a spiritual "brotherhood. Such a close alliance as that of sexual union should

³ From *Morality to Religion*, p. 142. So long as the supreme value of Transcendent Good is conceived as analogous to an artistic ideal, as by Plato, it can scarcely, says Professor Macmurray, impose an imperative except upon artists *qua* artists. But the case is altered, I suggest, when the supreme value is regarded as Love. Man *qua* man is then involved.

transcend the mere power of fascination, and similarity of tastes or interests, through a common devotion to Him who is the Fount of Love. Affection should bind us not merely to kith and kin, to race and fellow countrymen, but express a regard so comprehensive as to account all the children of men as offspring of the One Father.

In all this there is no inconsistency between the pursuit of the Good and its expression in the form of Duty. Not to feel any moral constraint must surely be the result of a defective appreciation of the Good. No doubt the discharge of duty demands an effort, if only in the rejection of dissuasives. Temptations have to be resisted, especially those which invite to ease and self-indulgence. But as spiritual devotion gains ascendancy, so duty loses its sense of strain. Indeed, the soul may become so absorbed in reverence, so consumed with ardour for the Divine, that duty undergoes a transformation. It may become so identified with the pursuit of the Good as to share in it and be transformed by it. A composer inspired by a great work of art may be engrossed in its preparation to such an extent as to forget tedium. If he is writing a symphony, he cannot achieve his object without undergoing what to others must seem the irksome task of writing the orchestral score with its minutiae of notes, its indications of tempo and expression, its arrangement for the various instruments. But in proportion as the composer's inspiration is strong, the work of scoring is made lighter by enthusiasm. So it is with life. Duties cannot be escaped; drudgery is often inevitable. Temptations call for watchfulness and resistance. Yet without vision labour is irksome, work is grudgingly undertaken, nor is there glory in the struggle. The upward path is hard to climb. Without faith the sky is dark and starless.

However, the testimony of the saints is to the power of faith and its victory over the world. Its transforming effect is such that even the lowliest occupations and works become sacramental. As George Herbert wrote,

*Nothing can be so mean
Which with its tincture 'For thy sake'
Will not grow bright and clean.*

It is the presence of such a 'tincture' which explains the magic of a great ideal. Such is the effect of love for God that it may invest with grace every thought, word, and deed.

There is, however, this difference between the artistic career and the moral life. In the case of the composer whose effort in composition is inspired by enthusiasm for the future climax, the toil of preparation and the triumph may be far separated in time. But every deed of duty is so consecrate that it is itself instinct with grace. End and means become one in the moment of action. Thus the Good and Duty are reconciled. Wherefore the Psalmist was able to say: 'O how love I Thy law: it is my meditation all the day.'⁴

E. W. HIRST

⁴ Psalm 119⁹⁷.

SYMBOLISM IN THE FOURTH GOSPEL

The Wedding at Cana

THERE ARE more of the elements of design in the Fourth Gospel than in either of the other three. By 'design' we do not mean 'arrangement'. Both St. Matthew and St. Luke arranged a great deal of the material incorporated in their Gospels. St. John did more than arrange. His Gospel partakes more of the nature of epic poetry than of prose; it is offered to us as an argument almost in the epic style, moving from Prologue to Epilogue through alternating 'sign' and 'prophecy' to an end clearly perceived and faultlessly pursued from the beginning. It might, indeed, be said that this Gospel offers us a supreme example of the dramatic art, i.e. the art of presentation, of design. In particular, the perspective of 'sign' and (in the New Testament sense) 'prophecy' is such as must have been calculated to throw the character and claims of Jesus into the sharpest relief. We have here an essay in biography of a highly selective type, biography in which a few alone out of a great number of incidents are presented—incidents selected less for their immediate or intrinsic importance than for their representative worth: biography in which the majesty of its Subject is made patent and clear, not at the close alone when all has been told, but at every step of the way. If Sir Arthur Quiller-Couch was right in naming *Persuasiveness* as the crown, and indeed the sum, of those qualities which make good writing, then this Gospel must be accepted as a model of the writer's art, wherein all is so handled as to ensure to those who have eyes that they shall see, to those who have ears that they shall hear, to those who have hearts that they shall understand.

Throughout the Gospel the emphasis on 'sign' is particularly significant, from the repeated use of the word in connexion with the two earliest miracles¹ to the retrospective glance at the close: 'Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.'² In the Synoptists, no less than in St. John, the *evidential* value of the miracles is plainly attested. Not only do the multitudes say in their amazement: 'Is this the Son of David?'³ or the disciples as they worship: 'Of a truth, thou art the Son of God';⁴ but—what is much more important—Jesus Himself throws down His challenge to the Pharisees: 'If I by the Spirit of God cast out devils, then is the kingdom of God come upon you';⁵ and to the Baptist sends back the messengers to recount what things they have seen and heard, as a sufficient answer to their master's inquiry: 'Art thou he that should come, or look we for another?'.⁶ But in the Fourth Gospel the value of the miracles is strangely heightened, their impact upon the imagination powerfully enhanced, by a new element. Our only name for this element is *The Symbolic*, but its effect is to invest each incident with a significance far transcending its occasion; to lend it reverberations that echo and carry far beyond its original intent. Indeed, each of the seven miracles recorded in this Gospel is made a means of placarding Jesus as the Fulfilment of Prophecy—as what He is called with precision at the end: 'the Christ, the Son of God.' A

¹ 21-11, 446-54. ² 2030-1. ³ Matthew 12²³. ⁴ ibid., 14²²⁻³. ⁵ ibid., 12²⁸. ⁶ ibid., 11¹⁻⁶.

little of the unerring force and perfect artistry of this method of presentation may become apparent if we examine, from this point of view, the first of the 'signs'—the Wedding at Cana and the turning of the Water into Wine.

The narrative draws an explicit distinction between the impression received—in the first place by the Ruler of the Feast, and in the second by the Servants of the Household. The Ruler was aware of no miracle—only of something unusual in the conduct of the affair; the Servants were aware, not merely of something unusual, but of what had actually happened and of its miraculous nature. Of the good wine served at the end of the feast, we are told that the Ruler 'knew not whence it was'; of the Servants who had drawn it, first as water and then as wine, that they 'knew'. It seems that it is in this order that we are intended to consider the symbol—first in its impact upon the Ruler, and then upon the Servants of the House.

There is no need at this date to enlarge upon the functions of the Ruler. Suffice it to say, that he was a man well-acquainted with occasions of this sort and with the way in which they were conducted. Far be it from him to quarrel with the custom—whilst folks' palates were fresh, to ply them with the best; and to serve inferior refreshments when tastes were becoming blunted. He had come to discharge his genial responsibilities, anticipating nothing out of the ordinary. For the first time in his experience he presided at a feast that ended better than it had begun. Nothing could exceed his astonishment, expressed without reserve to the bridegroom: 'Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.' *There* is the point at which the event stung *him*—that things were as near as no matter to their end, and the host was behaving as though they were just about to begin. His senses he was sure of, and that they were not deceiving him; but was he, indeed, at this juncture presiding at the end of a feast or at its beginning? Can we, with no more clue than that, begin to unravel what we have called the symbolic value of this event, in the perspective of the Gospel?

We know now, what was hidden from this Ruler at the time, that there was imminent just then the end—not merely of a wedding feast, but of an Era. During the weeks in which that wedding had been prepared in Cana, there had shone and there had been eclipsed in Judea a great luminary amongst men. John the Baptist had foretold Christ, had borne witness to Jesus, and had given place to Him. The Baptist was much more than what we ordinarily mean by a 'luminary'—he was a portent and a sign. Jesus, speaking of him on a later occasion, said: 'If ye are willing to receive it, this is Elijah, which is to come.'⁷ 'Elijah', promised in Malachi,⁸ had come as a forerunner—a forerunner of 'the great and terrible day of the Lord'; a forerunner of the Lord Himself 'suddenly come to His temple'.⁹ The Baptist, that is to say, was not merely what we should call a great man, but a *significant* man: a man whose destiny lay less in what he might accomplish (which amounted almost to nothing) than in what he would indicate, which was simply that an Age was coming to its end. Fifteen hundred years of prophecy and law, beginning with Moses, came to their conclusion in him. 'All the prophets and the law prophesied', said Jesus, '*until John*'.¹⁰

⁷ Matthew 11¹⁴.

⁸ 45.

⁹ ibid., 31.

¹⁰ Matthew 11¹⁸.

John the Baptist's contemporaries were not without their own acute apprehensions concerning these things. The Law, by its failures and from the beginning, had made plain the need of something other and better than itself as mediatory between God and man. This voiceless evocation of the future had been made the subject of an explicit oracle by Jeremiah.¹¹ Moreover, the steady trend of Prophecy in the direction of a miraculous manifestation of the will of God, and—alternately—Apocalyptic adumbrations of an approaching catastrophic end of all things, had powerfully predisposed men's minds throughout Judaism toward the concept of an immanent climacteric in history. The stories presented to us in the early chapters of St. Matthew and St. Luke, and in particular the group of Psalms known to us as *Magnificat*, *Benedictus*, and *Nunc Dimitis*, indicate clearly enough the state of expectancy in which men lived at about this time in devout circles in Judea. The pictures given us in all four Gospels of the multitudes flocking to John in the Wilderness, and the questions with which they plied him there, make it plain that this expectancy had grown and intensified during the interval between his birth and ministry. All this, doubtless far better known to Jesus at the time than it is to us at present, must weigh with us as we seek to assess His intention in the miracle at Cana. For it is of all things most probable that it was to this sense of impending climax, rooted in the Scriptures and waiting upon God, that He addressed Himself in this symbolic act. Lost it may have been, as was the larger intention behind most of His merciful actions, upon the great majority of those who rejoiced in His deed. But we are expressly told that His disciples were with Him there, and they at least never forgot what it was that they saw and heard. The deed, as He intended, burgeoned and bore fruit in their hearts long after it was past and gone. But this, let us remember, is of the very essence of the ministry accomplished within us by the *Symbolic*.

Shall we say, then, that there were two feasts drawing to a close, and that one of them—the wedding feast at Cana—was but an episode? For fifteen hundred years another feast had been outspread before men, fifteen hundred years of Prophecy and Law, the literal expression of God's goodwill toward sinners. The Jews were in danger of being engrossed with that—of being blind to the fact that it was over, and that another and a better feast was beginning to be celebrated in its place. What a name to conjure with, for instance, was Moses' name in the Judaism of that day! It was as though God, in the feast that He had prepared, had done as men do, beginning with the best that He had. Who was there, of all who had come after Moses, who could compare with him? Had he not combined in himself, to a unique degree, the twin constraints of Prophecy and Law? It was unthinkable that at the end of such a feast another should come beside whom even Moses must be dwarfed.

And yet—it was so; and Jesus knew that it was so. And this occasion, this feast in Cana, ushered in the new beginning. In Jesus of Nazareth the superior graces of the Gospel were already being offered to men. The incredible was true. 'Thou hast kept', cried the Ruler to the bridegroom, 'the best wine until now.' If only he had known! The great feast of Prophecy and Law, come to its end in John, was even then giving place to the incomparably greater feast of the Gospel. For God's ends are not like ours—mere conclusions. The

grain of wheat falls into the ground and dies, yet by that dying is made fruitful. And as, by His *word*, Jesus proclaimed the good news, coming into Galilee and preaching the Gospel of God and saying, ‘The time is fulfilled; the kingdom of heaven is at hand’—so by this *act* He proclaimed it in Cana. For this superior wine, distributed by His act at the close of the feast, was His way of saying, by better than words: ‘A greater than Moses is here.’

Let us turn, then, to the Servants at the feast. We know already what it was that distinguished them from the Ruler: they knew, what was hidden from him, that there had been a miracle, and that Jesus was responsible for it. Had they not poured into the vessels as water what later they poured out at the tables as wine? A great and wonderful thing had been demonstrated to them in that act—that in Jesus the beneficence and power of God were active in their midst. And it was precisely by this turning of water into wine that He had made this plain to them. This water and this wine are something more than incidental here—they are of the essence of the symbol. What is it that they are intended to say to us, in the wider context of the Gospel?

It is possible that a little reflection upon plain facts might help us as much as anything at this point. Let us observe and meditate, for instance, the fact that when at last the religion which Jesus came to impart was actually bestowed upon men, the impression made upon their contemporaries was, quite simply, that *they were drunk*.

And when the day of Pentecost was now come, they were all together in one place. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.¹²

It was not difficult for Peter to refute the charge as baseless, at least so far as their being drunk with wine was concerned. But he went on to quote, and to apply to himself and his companions, an Old Testament scripture.

And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: Yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy.¹³

This, if we examine it, is patently to *accept* the charge of intoxication, and to account for it on the grounds of religion. It was as though he had said: ‘Intoxicated we are, but it is God who is responsible.’ So that, at least in its beginnings, we might say of this religion that it could be aptly symbolized, for its effect upon men, by a *cup of wine*. And this was the religion which, from the first, it had been the intention of Jesus to share with and to bestow upon men.

It is interesting, so much being assured us, to retrace our steps a little and expend some observation upon our Lord Himself and upon His experience recorded in the Gospels. It is plain that upon many counts the devout men of His day had charges to make against Him; plain, too, that—apart from such legal charges as were preferred against Him at His trials—they all tended to

¹² Acts 2¹⁻¹³ *passim.* ¹³ *ibid.*, 2¹⁷⁻¹⁸.

amount to the same thing. This was: that He misbehaved, or: that He behaved like an intoxicated person. Let us take, for instance, the brief narrative of Mark 1²¹⁻⁸, and try to appreciate the effect upon devout men of the events in the Synagogue on that day. The normal order and decency of their worship broken up, at the instance of Jesus; the traditions of many generations set aside, and the house of God made into a place of controversy and tumult. What was this but the behaviour of an ungoverned, an intoxicated man? Or let us reflect—not from our point of view, but from theirs—at the other end of His ministry, upon Jesus' behaviour in the Temple.¹⁴ Here again, the normal order of the worship, and of the traffickings accepted as necessary thereto, were broken into without authority by this solitary, headstrong man. His act succeeded, on this one occasion, because He took them so completely by surprise; but in their estimate, this incalculable element—so characteristic of His behaviour—what was it but another proof of His condition of mind? If they were sober, what was He but drunk? Or let us stand with His critics as He ate and drank with the moral outcasts of that society, and hear with understanding their bitter comment: 'He eateth and drinketh with publicans and sinners.'¹⁵ How unfavourably He contrasted, in their opinion, with John the Baptist, whose asceticism they could honour though they might not share it; so that they gave Him the name that we abhor: 'Behold a gluttonous man and a wine-bibber.'¹⁶ We should not have far to seek if we wanted a symbol by which to express their opinion of Jesus of Nazareth. They could have said all that it was in their hearts to say—by just flourishing a *cup of wine*.

A multiplication of instances, from this point throughout the history of Christendom, would not be difficult; but it is unnecessary. Let any one of us who is in doubt examine his own heart and confess: so far as he is a Christian, is he not a man intoxicated? This LOVE which Jesus imparts to us—this love to God, and this love to man—what is its effect upon us but to accomplish permanently within our hearts what alcohol can effect in some degree so long as its influence lasts: to break down the barriers erected by inhibition between us and our fellows; to ease our life-long bondage to the criticism of others; to make simple and obvious such unguarded behaviour as is impossible to us except as we are moved by the Spirit of Jesus? When Jesus was in Cana, upon the eve of the commencement of His ministry, and bestowed this WINE upon the guests; when in Jerusalem, upon the eve of His passion and death, He bestowed WINE upon His disciples; He was performing two of those great speaking-acts for which He must remain eternally renowned. He was proclaiming the nature of that religion which He was Himself the first to experience, and which it was His mission and purpose to bestow without price upon His fellow-men.

But this wine of the narrative was the fruit of the impact of the will of Jesus upon the water poured into the vessels by the Servants of the House. If—as we suggest—the wine was a symbol of Jesus' religion, what was it that the water symbolized in its turn? What, indeed, but another religion—the religion of the Jews? What is Judaism, in fact, but a religion of sobriety? A man needs a clear head if he is to keep, and to go on keeping, the Ten Commandments. But these were far from satisfying the spirit of exactitude which possessed strict Jews in Jesus' day, and has possessed them ever since. Each of the Ten had

¹⁴ Mark 11¹⁵⁻¹⁸. ¹⁵ ibid., 21⁸⁻¹⁷.

¹⁶ Matthew 11¹⁹.

been elaborated, by the scribes, into almost innumerable regulations of varying minuteness or magnitude. Rabbi Johanan and Rabbi ben Lakish worked out the number of regulations imposed by the Law of Sabbath Observance to the total of fifteen hundred and twenty-one. All these, every Sabbath, if he would keep this solitary commandment, a zealous Jew must observe. And this was but one commandment out of the Ten! A religion of this sort demands a cool brain and a steady nerve, a minute circumspection, conscience and will in effective league and never off their guard. This is a religion, in fact, for which—if we would find a fitting symbol—only one can serve: a cup of cold water.

Jesus gave wine to the guests at Cana, but it was created at His instance from water that was already there. So, no less, it was out of the religion of the Jews that He created His own religion of the intoxication of love. It is not for nothing that scholars assure us that all that is fundamental in the teaching of Jesus can be matched, almost word for word, out of the teaching of the scribes. It is not in that sense that the Gospels contain anything that is new. It is Jesus who is new: Jesus, and what He made out of that Jewish religion. As to what we might call their substance, the religion of Jesus and the religion of the Jews are the same. But He took it, good as it was and in its primal simplicity, and by the gift of Himself transformed it altogether. What had been, at its best up to that time, a religion of severe and sober men, became at once a religion of transport, of ineptitude, of a passion of love. And in its new form it has always accepted, as one of the chief and most expressive of its symbols, *a cup of wine*.

Is it not true, then, what we have said of the artistry of this Gospel? From its beginning the full glory of Jesus as the Messiah is declared to us. Not indeed in what we call 'plain language', but in language much more luminous, much more persuasive than that, the language of *Symbol*.

How perfect the setting—the wedding feast to symbolize the Feast of God. How perfect the types—water as a symbol of Judaism, and wine as a symbol of the Gospel already come. How perfect the action, by which Jesus took of that with which His contemporaries were so familiar and made of it something at once so different, so original, so divine. 'This beginning of his signs did Jesus in Cana of Galilee, and manifested His glory.' So that this story, if we read it as its writer intended, persuades us no less than every other story in this same Gospel, that Jesus is 'the Christ, the Son of God'.

REGINALD GLANVILLE

THE CHURCH AND DRAMA

THE PAST few decades have witnessed an amazing increase in the popularity of Drama and a corresponding growth of Dramatic Societies to meet the demand. As this interest is likely to deepen, and seeing this art has close association with religion, perhaps an expression of opinion from the point of view of the Church may not be irrelevant.

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THE MEANING OF DRAMA

It might be as well at the outset to restate a few facts from the history of Sacred Drama. The word 'Drama' comes from the Greek term δρᾶν, which literally signifies 'deed or action'. In the course of time an additional meaning became attached to, and gradually superseded, the simple original definition. Thus drama came to denote 'imitation' or 'representation', or, more fully, 'a representation by persons of deeds held to have been performed by others'. Numerous supplementary factors broadened the scope of this definition, e.g. the personification of abstract terms like Mercy, Truth, Justice, Folly, et cetera; the introduction of puppets or marionettes—but all maintained the essential function of drama, namely, 'representation through action'. This method of presentation, coupled with the fact that the audience is introduced to 'the person being portrayed' and not merely the 'actor playing the part', accounted, in no small measure, for the success of the dramatic art.

ORIGINS

Authorities are by no means agreed as to the precise origin of drama. Some observe its beginnings in man's deep-seated instinct to imitate, and the concomitant pleasure that it brought. Others hold that both tragedy and comedy (the two principal forms of drama) spring from man's early struggle for survival, and his attempt to convey to his fellows, by sign and gesture, the daily encounter with the hostilities of nature and other dangerous adversaries. A third group, whilst finding in drama 'the very stuff of which life is composed', trace its main roots to man's basic religious instinct. Dogmatic conclusions cannot be formed on present evidence; nevertheless, when we arrive at the period of Greek drama, most authorities agree that the basis is unmistakably religious. A similar conclusion is arrived at in connexion with other races, for example, the dramatic sections in the hymns of the *Rig Veda*, found in the early drama of India.

EARLY CHRISTIAN DRAMA

When we turn to early Christian Drama mention must be made of a play entitled 'Χριστός Πασχών', which was ascribed to Gregory of Nazianzus. He was thought to be a fourth-century writer but is now held to have lived at a much later date. This drama (or more correctly, this series of monologues), as its title suggests, dealt with the Passion of Christ and the sorrow of His mother. During the tenth century Hroswitha, a Benedictine nun of Gandersheim in Saxony, wrote six comedies with the legendary history of some Christian Saints and Martyrs as their theme. It cannot be claimed that Hroswitha had any great influence on the development of drama—if her plays were performed at all, the audience would probably be confined to members of the nunnery—but she is at least worthy of mention for her venture, if for no other reason. The next few centuries saw numerous contributions to the writings of Religious Drama. From the literary point of view, much of this was too simple and crude to be of real worth, and its value was solely dependent upon acting.

LITURGICAL DRAMA, MIRACLE PLAYS, MYSTERIES, AND MORALITIES

About this period what we now call Liturgical Drama became more evident. Even earlier, probably during the ninth century, simple forms of drama were introduced by the clergy to illustrate to the unlettered some of the principal events from Biblical history. Gradually the form became more elaborate, and soon we came to recognize the beginnings of those Nativity and Passion Plays which are so familiar at Christmas and Easter in many of our Churches today. These early efforts brought home to the common people, far more vividly than many sermons, essential truths of the Christian religion. This method of presentation quickly attracted the crowds and, as the popularity of Sacred Drama increased, changes, like the replacing of Latin by the vernacular, were introduced. With the development of the Miracle-Plays and Mysteries, the laity were included in the performances to a far greater extent—although the clergy took good care to retain control! Subject differences between Miracle-Plays and Mysteries can be summarized in the broad statement that the first comprise legends of the saints, whilst the Mysteries illustrate Biblical events. Like most broad statements, however, this leaves much to be desired, particularly in this country where a marked preference for the term 'Miracle-Play' made this distinction invalid.

In centres like York, Chester, and Coventry, plays, composed by various authors and dealing with a wide range of subjects, were grouped into Cycles. The York Miracle Cycle, for example, contained such plays as *The Creation*, *The Fall, Noah, Isaac, Moses in the Wilderness, The Birth of Christ, The Slaughter of the Innocents, The Raising of Lazarus, Judas, The Crucifixion, The Harrowing of Hell, The Resurrection*, among many more. These Miracle Cycles were played before large audiences up and down the country, and Sacred Drama, which was originally performed in the Church or Churchyard, was now presented from specially constructed wooden carts, in the streets and lanes, or wherever people congregated.

From the Mysteries and Miracle-Plays emerge the Moralities or Moral Plays, depicting, among other abstractions, the struggle between good and evil for the soul of man and personifying the seven cardinal virtues and seven deadly vices. The impressive treatment of their theme can be judged from *The Castle of Perseverance*, the earliest Morality, and *Everyman*, the most famous.

Space does not permit an account of the performing of Miracle-Cycles by the Guilds, and their vying with each other in extravagances of production and acting, in the words of the old familiar phrase: 'Every Herod seeking to out-Herod his predecessor.' Suffice it to remark, profane elements rapidly increased and, in the main, the Church and the clergy became dissociated from the dramatic art. True that in the sixteenth century Luther, and later the Swedish Protestant Church, were by no means unfriendly to drama, indeed the latter is reported to have encouraged it, but in England it found little favour among religious people, in point of fact much open hostility was shown. Some of the main causes for the Church's rejection of drama are contained in the following summary:

1. The churches were too small to hold the numbers who desired to attend and hence the dramatic performances were removed to the churchyard. This was accompanied

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by the unruly behaviour of the crowd, resulting in the desecration of church property and not a little damage.

2. Longer and more complex plays brought the demand for elaborate 'settings'. Thus the drama became 'a spectacle' rather than 'an exposition of the Christian Faith'.

3. The introduction of comedy, with no religious significance, which soon degenerated to the farcical and from the farcical to the vulgar.

4. The passing of the control from the Church and the clergy.

5. The exaltation of the means, i.e. 'Drama', and not the end, i.e. 'The Message'.

This last reason was one of the main Puritan objections to drama. The Puritans felt that concentration on the less good tended to reduce the effectiveness of the higher good, and so they would have none of it. This is a point worth remembering today by all engaged in this work: Religious Drama is not an end in itself, but a vehicle to convey the Message of God's Redeeming Love to all who see and listen. All religious dramatic productions should be an outworking from this central Christian position.

Before passing from this section, it is as well to note again that the beginnings of English Drama were found in the Miracle-Plays and Mysteries and these were originally performed by the clergy and persons tutored by them and presented in or outside the church.

PRESENT-DAY USE OF DRAMA

It is a big leap from the mists of these early centuries to the reality of our own time, nevertheless it is as well to be reminded that the new is connected with the old, even although progress makes it seem well-nigh incredible. A thousand changes in thought, in human relationships, in modes of living, separate us from our tenth-century ancestors, yet some things remain unchanged. God's redemptive purpose for man, Man's struggle between right and wrong, Man's need of God. Throughout the generations the Christian Church has endeavoured, with varying degrees of success and failure, to play her part as the channel through which the Good News of God's Saving Power becomes available for man. The approach of God to the human soul is not stereotyped as the Church has found, sometimes to her cost. Through Music and Drama, as well as through the more usual modes of worship, barriers have been broken and God has found man and man has found God.

In obedience to our Lord's command to 'Make disciples of all the nations', the Christian Church makes her appeal universal, yet how poor is the response to the call! The small percentage of the population attending divine worship, the difficulty of securing anything like a respectable number for a single Sunday service, the comparative failure of week-night religious activity—form a striking contrast to the response gained by the stage and film industries. Consider for a moment the wide appeal and correspondingly wide influence of these attractions. Children, adolescents, adults, all classes, creeds, parties, nations, crowd almost every day in the year, for over eight hours each day, into cinemas and, for shorter periods, into theatres. (It is estimated that, in this country alone, at least twenty-five million cinema seats are sold each week, whilst Juvenile figures show well over four million attend weekly. If these figures are multiplied by three you get the approximate attendances in America.) The vast majority

of people are herded in large cities, engaged in monotonous occupations, and, quite naturally, seek to escape the drab routine, if but for one brief hour. They desire to be amused, diverted; they want to be taken out of themselves, to live in some dream world—and so the cinema and theatre give them what they want. Or is it that these centres of entertainment first created and now continue to cater for the appetites they have whetted?

Whatever the answer to this question, we are still left with the tragic fact that a large percentage of shows are unworthy and many of a harmful character. It is a sobering, if not alarming, fact that people's ideas, ideals, views on marriage, morals, crime, and other important subjects have been changed, to a large extent, by what they see and hear at places of entertainment. As an instrument of propaganda, the influence of this medium, to colour the thoughts and stimulate the emotions of the mass, is abundantly evident. From the standpoint of education, historical and biographical plays are shown, along with travel, educational, and certain documentary films—but these form a very small fraction of the output. Religious films are rarely seen and, apart from amateur productions, a religious play seldom finds its way to the stage. These facts present both a challenge and an opportunity to the Christian Church, and if we are wise enough to join forces on this issue, we will be sufficiently strong to ensure success.

SUGGESTIONS

Bearing in mind the object of the Church in the world and, remembering the religious origin of English Drama, we must re-enter the field of dramatic art for Christian purposes. The following suggestions might prove suitable for fuller investigation, or, at least, furnish food for thought and criticism.

1. There is an urgent need for the Church to become far more active in the various existing branches of the arts and industries associated with drama. The people need the Message of the Church and it can be 'put across', dramatically, in such a way that they will want it. Given the opportunity this statement could be proved and the assurance of a good 'Box Office' would bring the support of the Magnates. In any event this powerful instrument should be Christianized.
2. The Dramatic method should be put to greater use in the Church for religious, moral, and educational purposes. (Of course it is understood that productions are in the hands of the right people—no third-rate efforts, please!—they do more harm than good.)
3. Secure theatres in various parts of the country for the producing of Christian plays by Christian casts.
4. Co-ordinate the splendid work already being done by individuals and Religious Drama and Film Societies.

These four broad headings suggest possible avenues for Christian adventure. Let the separate branches of the Church unite to explore the opportunities presented by the dramatic art for the extending of Christian influence throughout the world. The Church was invaded by men and the theatre was born, let the Church now invade the theatre *that men may be reborn!*

RONALD PHILIPPS

MAN IN THE MODERN STATE

The Cloister and the Hearth is not as generally read as it used to be. Indeed for those who desire historical accuracy it is not a reliable novel. Nevertheless, I know of no book which gives so vivid a picture of the closing years of the Middle Ages. Gerard, the hero of the book, is the father of Erasmus, and he as much as any other man, signified the closing of one epoch in human history and the dawning of another. In the exciting adventures of Gerard, the reader receives a vivid impression of an age in which there were no tariff barriers and no passports, but an age in which mercenaries, pilgrims, and students jostled each other along the great highways of Europe. The Holy Roman Empire retained a shadowy authority over the peoples of Europe because nationalism had not yet come to its flowering. The Catholic Church still retained the undivided allegiance of the faithful because the teutonic peoples had not come to a religious self-consciousness.

It was in many respects an impressive unity which Europe presented, but the end was bound to come. In the famous dialogue between the Earl of Warwick and the Bishop of Beauvais in Bernard Shaw's play *Saint Joan*, the Bishop of Beauvais says to Warwick: 'As a priest I have gained knowledge of the minds of common people and there you will find a more dangerous idea. I can express it only by such phrases as "France for the French, England for the English, Italy for the Italians, Spain for the Spanish. . . ."'. The retort of Warwick is that the protest of Joan is that of the individual soul against interference of priest or peer. 'If I had to find a name for it, I should', he said, 'call it Protestantism.'

The good Bishop had not long to wait for the fulfilment of his words. With the breakdown of Medieval solidarity, there came a fully fledged nationalism. Henry the Eighth, Francis the First, Charles the Fifth, were all Renaissance monarchs, rejoicing in their sense of power. The process of disintegration, once begun, had to work itself out. Hobbes was the great apologist for absolute Monarchy, Locke defended Limited Monarchy, and toward the end of the eighteenth century, Godwin, Paine, and Rousseau were advocating a democracy in which the people at last had come to their own. It was this philosophy, incidentally, which influenced the Declaration of Rights preceding the War of American Independence. The American Constitution itself was shaped largely by religious independency and by this particular ferment in political thinking.

After the Middle Ages, the Renaissance, and the individualistic democracy at the close of the eighteenth century, there was a fourth stage reached roughly at the middle of the nineteenth century. The great legal writer, A. V. Dicey, has called this last period the age of collectivism. Individualism has many advantages. In economics, it worked extremely well whilst markets were expanding and fresh trade was being continually developed. In politics it justified itself in its removal of all hindrances to individual initiative. To free a man from encumbrances is to render that man service. But individualism had its grave disadvantages. If the State is only content to keep the ropes while the fight is in progress and not directly to interfere, great hardship is done to those who are the weak and unprivileged and handicapped. This began to be

realized as the nineteenth century wore on and so the State began increasingly to interfere on behalf of those who most needed its help.

Gradually, in the course of collectivist legislation, the State extended its scope and not merely removed hindrances but endeavoured to create the right conditions for the living of the good life. This meant inevitably that the State by its very paternalism increased in power. This growth in the authority and prestige of the State was enormously increased by three factors in our modern world.

The ever-widening complexity of economic relations hastened the development from individual to State trading. There came the familiar stages of the private employer, the limited company, the combine, the monopoly, and then the direct or indirect control of the State. This process has not only been true of internal but of external trade, so that a State more and more engages in trade talks with other States. In the recent discussions on the Marshall Plan, many of the nations under the influence of Russia adopted an attitude of economic nationalism.

But the modern State has not only grown in power because of the ramifications of commerce; it has also become more powerful through the epoch making discoveries in science. We live at this moment in an age of atomic energy and this one discovery by itself threatens our very lives. It is obvious that discoveries of this magnitude cannot be entrusted to individuals, but must be under the care and responsibility of the State. That means once again an increase in the power of the State over the individual lives of its citizens.

The third factor is the most important of all. We have suffered from two world wars with their long and bitter aftermath. After this second conflict the greater part of the world lies exhausted and most grievously sick. The condition produces fear and insecurity. People are not capable of making their own decisions. They fly too easily to the security and authority of the State. Above everything else, they desire to be freed from the nightmare of recurrent want and disease and war, and it seems to them that only in a strong effective State can they be secure. Although in the first world war one of the great slogans by which young men were urged to go out and fight, was the slogan that 'we were going to make the world safe for democracy', the world became most dangerously unsafe for democracy, and Communism, Nazism, and Fascism, grew out of a congenial soil. In like fashion the conclusion of the six-year world war made inevitable the further growth of totalitarianism. Democracy flourishes in days of peace and struggles desperately in days when the hearts of men have failed because of the things that have come to pass on the earth.

It is indeed a strange and fearful situation in which we find ourselves. Enlightened thinkers in all countries recognize that we have come by the movement of history to a point when a nation cannot achieve its own ends in its own strength. They have come to recognize further that even an alliance of nations cannot hope to gain its own ends against another alliance of nations. By the very logic of history men are being driven to a society of nations and that inevitably involves a limitation of the absolute sovereignty of national States. And yet at this very time when the safety of us all depends upon world law and some form of world community and the limitation of national power,

we are being confronted with the spectacle of nationalism, naked and unashamed. But if the modern collectivist State is not willing to limit its sovereignty in the interests of world peace, is it likely to limit its sovereign power within the State for the preservation of human values? Before that question can be answered, it must be recognized that there are two directions in which the modern State can move. One is toward the police State in which the individual is set at a discount and the other is toward an organic democracy in which the individual feels himself to be an integral part of the whole. It can be stated in another way. The issue in the future lies between a social democracy and a communistic form of democracy.

It is easy to see how nations, drunk with sight of power, find it easy to become rigid and authoritarian. Philosophically the idea of human rights rests on the fiction that man had rights first of all in the state of nature and these were guaranteed to him when he entered society. But when another school of thought arose and explained history in terms of dialectical materialism, the whole eighteenth-century philosophy of individual rights came like a flimsy fabric crashing to the ground. Once you cease to believe in God, you cease to believe in the importance of man. If he has been cast accidentally on to the shores of time and if there is no God to whom he is responsible, the race goes to the swift and the battle goes to the strong and the State may sweat, exploit, or oppress a man with impunity. If God goes, the State will occupy the vacuum which has been created, and man instead of worshipping God, will be called upon to worship the omnicompetent State.

But the eighteenth-century defence of human values has not only been exposed to the withering fire of Marx and Engels and indeed of the great nineteenth-century European socialists; it has been undermined by its own inadequate philosophy. With varying degrees of awareness, it began to be realized in the Western democracies that if an individual as an individual is credited with certain rights, they can be held even in opposition to the State. This atomistic view of human nature could lead directly to anarchy and disorder. It became more and more clear that there must be an identification of interest between the individual and the State in the service of the common good. The first indication of this change of attitude is to be found in the writings of Mazzini. There are, he said, no rights, but duties. In England, T. H. Green, Edward Caird, and Bernard Bosanquet spoke, each in his own way, not of rights, but of obligations. Jefferson once wrote that a man has no private rights in opposition to his social duties. It was the setting forth of that organic democracy in which, to quote the glowing words of Edmund Burke, there is a living partnership of the governed.

It is this type of collectivism that we believe must be a pattern for modern democracies. But this dynamic conception of an organic State in which justice is done both to the whole and to the part, cannot possibly be realized except through the Christian Faith. For it demands two great Christian postulates. There must first of all be the Christian valuation of God. Since God is Father and Lord, the State can never be an end in itself. It is an ordinance of God and can be either a worthy or unworthy instrument in His hands. 'There is no power but God', said John Wesley. 'To Him peoples and governments are alike responsible.' In the second place, there is required the Christian valuation

of man. Of himself, the individual person has no importance, but he is of infinite significance as one for whom Christ died. The great service of Swedish theology in our day has been to direct attention once again to the agapé of God. He loves the unlovely and desires us despite our entire lack of merit.

*Love moved Him to die,
And on this we rely;
He hath loved, He hath loved us: we cannot tell why;
But this we can tell,
He hath loved us so well
As to lay down His life to redeem us from Hell.¹*

We can speak of inalienable human values because man is no disconsolate wanderer in an alien universe but is the very child of God. It is for this reason that Kant's maxim remains wholly Christian. No man must be treated as a means toward another man's end. 'All men', declares the Constitution of the United States of America, 'are born with an equal right to life, happiness, and the fruit of their labour.' This principle involves the right to live, to work, to marry the person of one's choice, to own material goods, to have freedom of speech and worship and association and to be free from unlawful arrest. When the late President Franklin D. Roosevelt affirmed the four freedoms, he was stating in a memorable way the right of the individual person freely to enjoy the good life. Human values derive not from man as creator but man as creature. His rights must be respected because he came from God and goes to God and is destined to enjoy a rich creative fellowship with God that death itself cannot destroy.

The modern State if it is to function properly, must rest on this religious basis, but how can this be done except through the uncompromising witness of the Church to the claims of God and the infinite worth of man. And within the mystical company, which is the very body of Christ, who can fulfil this function better than the Methodist Church throughout the world? It was raised up to stress the truth that a man can be saved by faith in God, that a man can be joyously aware of that salvation and that a man can press on to full salvation. It is all an amazing commentary on the significance of the individual in God's sight and the endless possibilities that open out to the humblest believer. The record of the Methodist Church from the first has been a championship of the poor, the sick, the ignorant, and the oppressed. If in Great Britain we have had an honourable record in social and humanitarian reform, if we have produced leaders in Trade Unionism and in municipal and national politics, a similar story can be told in other countries. It ought not to be forgotten that whilst at Dumbarton Oaks no mention was made of human rights, six months later at San Francisco that noble clause was inserted, and American Methodists played an important part with other Churches in that assertion of human values.

It is the universal Church in which we Methodists proudly take our place that must ever be the conscience of the community. But conscience does not merely disapprove the wrong, it also approves the good. It is part of our witness to say No! to the overweening pretensions of the State. We have to offer an

¹ *Methodist Hymn-book*, No. 66.

unwavering defence when human values are threatened. We dare not leave one sphere of activity to the State and occupy ourselves only with pietistic concerns. We cannot surrender the Crown Rights of the Redeemer. But as we say No! to Caesar worship, we say Yes! whenever the State takes any action which is timely, economically expedient, and morally justifiable, for we recognize that the State is, in the argument of Paul's letter to the Romans, a constituted authority of God for the restraint of evil and the maintenance of good. Our task, therefore, is not only to defend human values against any encroachment of the State, but to approve any State action which more fully conserves those values and enables man as a free and responsible agent to take his proper place within the life of the whole.

We who belong to the Church are, in the words of Jesus, the salt of the earth. Salt is a pungent preservative against corruption. That is why the Church has an essential part to play in the life of every country. If we succeed in our task, we may save civilization. In God's dealings with Abraham the city was spared because of ten righteous men. If we are cowardly or timid or apathetic in the day of testing we pass under the condemnation of God. There is no judgement more terrible than that passed upon the salt that has lost its savour. If we fail in our duty we become thatavourless salt that is good for nothing but to be trodden under the foot of men.

The Church is often derided and misunderstood and most certainly subject to strange neglect. Nevertheless it proclaims the Word of God and that Word is the very charter of democracy and the final vindicator of the common man.

MALDWYN EDWARDS

ESSENTIAL MINISTRY

MINISTRY IS, of course, a gift of God. Its end is to ensure that God's own personal loving concern for each individual member of His family is mediated to them worthily by members of His Church specially designated to discharge that function. It has come to be regarded as the most sacred of all the tasks that members of Christ's Body perform in the mutual service wherein His life and spirit express themselves. In the centuries of the Church's existence ministry has taken many forms. In some branches of the Church it is a complicated and graded hierarchy. Others have maintained its fraternal equality, but have allowed such a variety of subordinate functions as administration, schoolmastering, journalism, and university professorship to claim equal title to the name of minister with pastors and preachers. Lately the phrase 'essential ministry' has been used in a desire to underline one step in the hierarchy where lay that which, though the rest might be removed or changed, must itself remain for ministry to exist in the Church at all. The sentence usually ran: Episcopacy is of the *esse* and not just the *bene esse* of the Church. It is not the contention of this paper to deny to any bishop a true ministry, but to affirm (for reasons any Free Churchman knows) that the essence of ministry is not to be found in any outward correctness of order. It rather suggests that essential ministry may surely be defined in terms of those 'talents, gifts, and graces', evidences of which are immediately sought by any examining body charged

with the selection of candidates for, I hope, any branch of the Christian ministry, not of course just by listing the *sine qua non* of spiritual qualities that any candidate must show, but in the sense that there must be some concept of the essence of ministry in the minds of the examiners if they are to do their duty at all, that enables them to say: This and this must this man do and be if he is to be a true minister of Christ. What then being, and what doing, will he be a minister—a true minister, and nothing but a minister—of Christ's Church?

Such books from the more or less extreme Anglican position as the Bishop of Oxford's symposium, *The Apostolic Ministry*, and A. G. Hebert's *The Form of the Church* have in recent years had a clear field to put forward their own ideas of essential ministry. But now D. T. Jenkins's *The Gift of Ministry* has appeared as a Congregationalist's restatement of the Reformed belief. Barthian, of a rather involved style, and not overpractical, it nevertheless challenges Free Church ministers to define their position worthily, and answer the strange errors into which the Bishop of Oxford and his friends have fallen. Their essential minister, the bishop, is now the lineal descendant by hand-laying of the Apostles. The new word is *shaliach*, which seems best interpreted as 'plenipotentiary'. Because, presumably, in the Old Testament he performed such occasional functions as choosing and wooing a wife for Isaac, in the New Testament he becomes Christ's plenipotentiary in all that concerns His Bride. It is a singularly unconvincing argument. It fails to explain where Barnabas, Paul, and even Judas come into the picture. Indeed, the fact that the first use of 'bishopric' in the New Testament is in connexion with that lately left vacant by Judas might have warned off attempts to link episcopacy too directly with the Apostles. One might use the argument with as telling effect on our side. God has had, and will still have, His *shaliachs* or ἀποστολοί, who by the power of His Spirit testify to the reality of His risen Presence, and proclaim their testimony with such conviction that Churches are founded and multitudes saved. John Wesley and William Booth were just as much *shaliachs* as ever was the strange, shifting figure to which the Apostolic ministry traces its own ancestry. What relationship can we Free Churchmen have with a ministry in which only that of the bishop is full? He has the power of the keys and of the administration of the Sacraments. Apart from him, faith avails nothing. Probably we cannot even have a mental relationship to it, so that our very judgements of it are unreal.

A. G. Hebert, who contributes to the *Apostolic Ministry*, does not express himself so uncompromisingly in *The Form of the Church*. Here we are allowed 'real' ministries, but our ministries do not 'mean the same thing' as the Anglican.

The Free Church Ministries mean something different from the Catholic Ministry. . . . The Methodist Minister is not and never has been the same thing as the Vicar of the parish church; he was once, and may become again, the leader of a religious society within the congregation, going to the parish church for the sacraments. This case is seemingly, but perhaps not really, less difficult than that of the older Free Churches, which stood for a rival form of church polity, denying that our clergy were true church officers. No advance is here possible till we have reached some common understanding of the nature of the Ministry. But it may be worth while to recall that some of our parish churches still have endowments for a 'lecturer', dating from Puritan days; and these might be used again in a less polemical spirit.

To pass over the point that Hebert confuses the Methodist Itinerant with the Class Leader (for modern Methodism seems resolved to produce no more lay Class Leaders), we read such descriptions of essential ministry with amazement or amusement. In the very lightness of our reaction may lie danger, for while it is undoubtedly true that a thing that is truly virile is rarely self-conscious, and that it never occurred to either the Church or its ministry to attempt to define its *esse* in the ages of its most vigorous and spontaneous life, yet if, as seems not unlikely, the Church's present malaise arises directly from false notions of what is the essence of its ministry, then it is our prime duty to say what we think it is, in order that our sickness may at least be diagnosed correctly.

We would then state axiomatically our sincere consciousness that our ministry is real; and that it is a free ministry, rejecting formal elements on principle. The older reformed Churches deliberately rejected Apostolic Succession as tending to cloud over the essential spiritual qualities in ministry. Methodism started with no logically established principles, yet was inexorably led by history along a path which when mapped revealed that unself-conscious practice coincided almost exactly with the Reformers' theory. Though Wesley disbelieved in the Apostolic Succession, as did other High Churchmen of his day, and was convinced quite early in life by such writers as King and Stillingfleet that he had as much right to ordain as any bishop, he disliked Dissent, and did all in his power to prevent separation from the Church of England. By an irony of Fate, it was those who were true to his way of thinking, acting after his death in the manner that seemed most calculated to heal the widening breach with the Church of England, that persuaded the Conference to abolish ordination in 1794, so that upon its resumption of 1836, it so happened that there was no ordaining minister through whom tactual apostolic succession even through the presbyteral order might be claimed for the Methodist Church, as it may be for the Church of Scotland. The English Free Churches have therefore a common doctrine of the ministry that rejects correct succession as an essential part of ministry.

Rejecting, then, the outward and historical as having no essential bearing on the issue, we would look rather for inward and spiritual marks of authenticity, and we ask: If we seek to define essential ministry in terms of personality, and if we begin our search in the Scriptures, what sort of archetype do we find? Clearly nothing like a *shaliach*, for he epitomizes, not personality, but office. It has been said that the New Testament assigns a very subordinate place to the ministry, and none at all to a clergy. The same is true of the Old Testament, for one can say at the outset that the priestly ministry has no place at all in the Christian picture. Christ is both Great High Priest and Victim in a sacrifice offered once and for all. All Christ's believing people are a priesthood. That is the official doctrine of both Anglican and Free Churches. The whole prophetic approach is just not concerned with ministerial orders. Prophets may be true or false, but that is a question of inspiration and not of orders. But that is exactly the sort of approach that helps in a search for the true inwardness of the office of ministry, and for that reason we can find evidences and patterns, if not of the shape, then certainly of the quality of essential ministry.

It is then the contention of this paper that we cannot do better than look at those exilic writings dating from the time when Israel had lost herself as a nation

and was finding herself as a church. Three passages seem to stand out, one in Deutero-Isaiah, and two in Ezekiel (Chapters 33 and 34). These show clear conceptions of the idea of essential ministry in the guise of Suffering Servant, Watchman, and Shepherd. Yet after the exile there is no sign of these ideas being developed. There was, we know, a synagogue ministry of which we hear next to nothing. It seems likely that the earliest description of the synagogue service is that of Luke 4. For that reason it is the more noteworthy that in the New Testament we find these identical ideas taken up again. 1 Peter 5² actually couples the phrases: 'Tend the flock of God, exercising the oversight' (though A and B omit the latter). Shepherds watching over their flocks by night is a not inappropriate setting for God's Word to be incarnate and for angelic communion between God in the highest and humble and holy men of heart, and more typologically-minded generations have stressed this as a mark of the office of minister waiting thus for the Lord to appear again. Jesus' own use of the Shepherd metaphor for Himself is too common to need comment. Nor were the last days of His own earthly ministry at least without signs that He watched over Jerusalem. His own view of His passion and death seems to fall completely within the category of the Suffering Righteous Servant as outlined in Jeremiah, Job, and Deutero-Isaiah. If Christ taught His disciples any sort of ministry, it is much easier to believe it would be to reveal its spiritual inwardness than to inaugurate a line of *shaliachs*. When He emphasized the marks of the Good Shepherd, it was surely because He was warning them against an existing Judaic ministry of hirelings who left the sheep to the wolves. The difference between a good shepherd and a hireling does not lie in correct succession, but in a moral and spiritual fault. Is it here that lies the reason, I wonder, why 'Scribes, Rulers, Elders', etc., the shadowy Pharisaic and priestly villains of the Gospels, are never found later as titles of the Christian ministry? For it is remarkable that though early Christian worship borrowed much from the synagogue, it never took from it names for its ministers. One ought, perhaps, to exclude from this the *πρεοπτύτερος*. Yet if, as seems not unlikely, this was just another title for *έπισκοπος*, might it not be that *έπισκοπος* was designed to supersede a word rendered unpopular through its Judaic associations?

In any case, an etymological investigation into titles of the ministry other than *ἀπόστολος* might yield an interesting harvest. A cursory survey going no deeper than into lexicons and dictionaries is significant enough. 'Minister' is the usual rendering of the Old Testament נָשָׂר, which the Septuagint translates with cognates of the famous Attic word λειτουργία, derived from λαός, people, and ἔργον, work. It was used of the public duties discharged by private citizens at their own expense, a typical one being the fitting out and manning of a trireme. It is a word which peculiarly described an act of princely beneficence in the public weal. By Alexandrine times it had come to be associated with the public duties of a priest. λειτουργία is therefore by ancestry aristocratic, princely and priestly—might one say a thoroughly Anglican word? But the New Testament word for minister is not λειτουργός; it is διάκονος, a word whose ancestry is as utterly servile. Plato uses it as a synonym for slave; Paul sets it in equally lowly worldly company in Philippians 2⁷ in his famous passage on Christ's κενωσίς. Throughout Scripture

it constantly has the idea of lowly personal attendance of a sort that the English word 'minister' hardly bore in Tudor times, for medieval Latin had given that word a significance of 'officer' that διάκονος never bore. So much was this so that Sir John Cheke renders it (on the occasion when Jesus used it of his disciples in Matthew 20st) as 'waiter-on'. There is another word rendered 'minister' in the New Testament, ὑπηρέτης. Its antecedents were the lower bench of oarsmen in the Athenian galley provided by the λειτουργός. Against this one may in passing note the contrasting superior status always enjoyed in its history by ἐπίσκοπος, which was the Old Testament word for 'taskmaster', and in Hellenistic times was used of local government officers, treasurers, and presidents of societies. One might almost say that διάκονος and ἐπίσκοπος were mutually complementary terms. The one emphasized that one was under someone; the other that one was above someone.

Can we not affirm then that however vague and unsatisfactory a picture Scripture gives of the form of the ministry, it gives a very clear picture of its inwardness? A minister must be (1) the Servant, (2) the Shepherd, (3) the Watcher, and (4) Servant of *Christ*, Shepherd under *Christ*, and Watcher for *Christ*. We will consider these insights in turn.

Jenkins brings out magnificently in his first chapter the essentially lowly nature of Christ's own ministry, and the implication that His servants cannot be greater than their Lord. The fact that God Himself came to His earthly birth so humbly in a cattle-shed is not just accident. His hiding of Himself from Herod was consonant with the fact that the wisdom He teaches is hid from the great and wise ones of the world. Other ministries preserve the name of this humility. The Pope's title is *Servus Servorum*, but whatever his own personal piety may be, his one *ex cathedra κενώσις* is the annual Maundy Thursday *pedelavium* (to coin a hybrid phrase). Nor does their emphasis on the bishop as the essential minister help the Anglicans to a true appreciation of this, when the bishop lives in a palace and sits in the Lords, and the archbishop takes precedence over dukes. It is perhaps only by the grace of God, as one will feel after reading of some of the Presbyterian ministerial presumptions of the seventeenth century, that the Free Church ministries of our country have been truest to the axiom that we must take the form of a servant if we are to preach the Christ who suffered and was obedient unto death.

It is a weakness of Jenkins's book that at times he talks rather grandiloquently about the reformed minister, even rebuking Milton for preferring to be a poet to one, and the British nation for preferring poets to parsons. Is it that our younger theologians who mix with the men of the world and Anglican clergymen feel an inferiority before them in the temper and judgement of this generation? And is it best dealt with by making claims which are too loud to be in harmony with the essentially humble nature of the Servant of Christ, or by accepting frankly the destiny that he always will be despised and rejected, in the world and not of it, and that popularity with the world usually means compromise with it?

Free Church ministers must always bear in mind that the Catholics, Roman and Anglican, never intend a ministry that sets forth primarily Christ as the Suffering Servant; they worship Him as Ascended King. In St. Peter's at

Rome, one has to look hard for a statue of Christ in the Basilica. I found two—a crucifix pushed away in a side chapel, and, as far away from the High Altar as it could be, Michelangelo's *Pieta*, a pathetic and beautiful Mary bearing in her arms a limp, dead Christ. Over the High Altar is an empty throne, supported by the figures of Apostles and Fathers. Here one worships authority more than kingly, delegated to man. All one can say is that that is not the religion of the gospel of God. The essence of the gospel is not that the Son of God sits in glory at the right hand of God. That is where one naturally expects Him to be. That fact becomes gospel—good news, a good story—only when we know what He underwent to get back there, having voluntarily left there. If, then, the essential Christ is the Christ who emptied Himself and took upon Him the form of a Servant, then surely the essential of His ministry is to serve.

The second mark is that of Shepherd. The *Apostolic Ministry* is concerned to equate, with 1 Peter, the pastoral and episcopal office. A bishop carries a crook, but often the similarity ends there, for even the crook tends to be used as a staff of authority, which despite its shape, recalls the taskmaster of the Old Testament rather than the shepherd of the New. There is the clear anomaly that the one officer in the Catholic order who 'confirms' membership of Christ's Body, is one who by the very size and nature of his administrative province cannot have that intimate relationship which seems so essential to a Shepherd who 'knows His sheep'. A bishop's work is just not pastoral, any more than that of a professor of theology. Both may be ministers, but their ministry is not to be called essential ministry in the sense that it is a whole ministry and nothing but ministry. The United Church of South India has been at pains to ensure that its bishops shall indeed be pastors and not just administrators, and have included this precaution in their new order of consecration. But it is one thing to say that bishops should consider themselves as pastors and quite another to ensure that they are. I have never seen any attempt to lay down the approximate size of a spiritual flock over which one pastor could have efficient oversight. University tutors know how many pupils they can supervise honestly and effectively. The size of classes in schools has long been the subject of most definite criticism by teachers, but no one has ever said that a congregation should be limited to so many souls per minister. I would dare to suggest, as a figure for discussion, that the upper limit was some two hundred, though I am very conscious that Jesus limited His own inner ministry to twelve; and one of those failed Him. I find it hard to believe that the earliest generations of Christians, who had so clear-cut a picture of the different functions of ministry, would have been so vague as ever to confuse the office of an Apostle, who covered vast tracts of country, and held together the scattered churches by the clear testimony to the faith he universally made, and by stimulating through his own personality a common cause and charity, with that of the minister whose duties were intensely local and personal, and whose title of ἔπικοπτος and pastor envisaged the close relationship of Shepherd and Flock. Surely if bishops were the successors of the Apostles, they would have been called by a name that reflected apostolic and not pastoral relationships to the people of Christ. I can well believe that in the house churches of Corinth and Galatia a bishop had oversight of a true flock, and that in the days of the persecutions numbers were still few enough for genuine pastoral work. But once Constantine

made Christianity official and fashionable that state passed for ever. Organization and administration so easily take precedence over the care of souls. In the Church's great missionary ventures one may still see bishops who are real pastors, but the larger story is of the medieval papacy and feudal bishoprics. The spiritual is laid over by the temporal. The true minister becomes the parish priest, the man working on the lowest level and personally having the cure of souls, 'vicar' of the bishop though he may be styled. Yet today with parishes of ten or twenty thousand souls, it is hard for some gallant Anglicans to be true Shepherds of the sheep.

But excellent though the parish system may be in ensuring that no one is outside the hypothetical care of some minister, a pastor can have no relationship to a parish conceived of merely as the inhabitants of a certain geographical area viewed from the spiritual angle. The true Church must be the Shepherd's flock—the *congregatio*—the gathered community, always to be set over against the mass of humanity in the same way that Christ contrasted His 'little flock' with the 'world' that was uniquely His parish. Parish and diocese are pagan words from the Greek civil service. They have no relevance in a vivid Hebraic conception of a living relationship between Shepherd and Flock. And unless there is this vital contact between Shepherd and Sheep, as with the parish priest and the circuit minister, whatever ministry there is is secondary, be it that of Wireless Preacher, Archbishop or Secretary of an Ecumenical Council.

In dealing with the conception of minister as Watchman, one is at the outset impressed by the fact that etymologically ἐπίσκοπος could mean watchman, and to superintend, oversee, inspect, or whatever sense one gives to ἐπίσκοπος as an authoritative office, must imply to some extent keeping a responsible lookout and watch over the flock. But here are clearly two separate ideas which need to be held together, as it would never occur to an officer commissioned to superintend the work and welfare of a company that he was ipso facto sentry as well. The root Ezekiel uses is πειρά, and it is interesting to note that the Septuagint of Micah 7⁷ actually renders the verbal form of this root by the rare word ἐπίσκοπευω, which elsewhere means 'to be a bishop'. Clearly πειρά and σκοπός have some common root in the Eden of language, from whence also springs our Anglo-Saxon 'spy'. But one cannot press the connexion too far, and we must be content to say that perhaps the Church in its earliest days did not make so utter a separation of those root ideas as subsequent history has.

Probably the most awful passage in all Scripture for a minister is Ezekiel's thirty-third chapter. It is hard to see how any minister can read it and still feel preaching is unimportant. Jesus also had fearful things to say about a ministry that cannot read the 'signs of the times'. Micah 7⁷ is translated in the Revisers' margin: 'In the Lord will I keep watch.' A minister must watch his own self first. Jenkins makes an unusual point in explaining 'parson' as the person who represents the essential self-consciousness of men, the 'archetypal man'. He represents not 'man on his spiritual side', but the 'just-me' that Everyman comes to be conscious of when he has stripped off the deepest-penetrating of the parts the complex of the world demands that he play, and becomes the soul that loves and fears and flutters from eternity to eternity. One might perhaps have felt that was a claim to be made only by Him who did

call Himself by the Hebrew name 'Son of Man', which may perhaps mean just that. But Jenkins does challenge any minister nobly to the Christly agony of knowing for himself the doubts that mankind feel so that he can speak as one who has resolved those doubts and come to know God for himself. The New Testament would add that he must feel a desperate responsibility for the people he thus represents and understands. He must be prepared to be damned for the Kingdom of Heaven's sake; he probably will be damned, since he has taken the blood of so many blind fellow men on his head; because much is given to him, much will also be expected of him. He needs to know it is misery and death for him either way. If he is a hireling and runs from the wolf, God will require the blood of the sheep from him. If he stands and fights, he will probably have to lay down his life for the sheep. He must watch over his people in that sort of love. He must watch the things that are coming on the earth, and know the contemporary world as he knows the hearts of the folk. He must be constantly watching the God whom he must know first in his heart and life by that instinct that prayer and vital faith keeps alive, and, secondly, through all the deposit and precipitate of faith tested by time, which is his Bible. Only thus can he proclaim God's Word. Neither he nor Ezekiel's Watchman can give a perfunctory blast and wash their hands of their contemporaries' blood like Pilate. The true Watcher is briefed to die in his attempt to make a folly-crazed generation understand exactly what the danger is.

Jenkins borrows from one Julius Schniewindt two Latin words, *securitas* and *certitudo* to mark the difference between the Free Church and Catholic attitudes. If you stand on the impregnable rock of Petrine succession, your state of mind is that of *securitas*; you can have no essential concern for the flux of the misery of human unbelief round you. But if you seek to be the archetypal man of your age, you must be yourself in the swirl and welter of contemporary thought and passion, and what assuredness you have is the *certitudo* of being held by God in the personal contact of His peace and communion. It is hard for a ministry essentially based on pride of orders to be a Watchman's ministry. Surely only a free ministry of desperate dependence on God and a desperate responsibility before Him for the souls of the people can fulfil the demands of Scripture.

And the minister is Servant, Shepherd, and Watchman of *Christ*. For all our ministry relates to a Person, and not just ideas and people. One could almost agree to be a *shaliach*, provided he were not Christ's plenipotentiary, but His serving ambassador. The more usual derivation of 'parson' is enough. He is *persona Dei*, taking the word in its classical sense of a theatrical mask, and not its later completely opposite one of essential being. God speaks through him in character. He bears Christ about in his body. Probably the most lasting work of Barth will be that he has made our generation feel that the Word of God is alive and objectively mediates Him to His people. This implies (the quotation is from Jenkins):

The minister is not, therefore, merely one man among others whose words, when he speaks responsibly in the discharge of his ministerial office, carry no more weight than those of any other man who chooses to raise his voice in the Church and whom his flock are free to obey or disregard as the fancy takes them. Nor is he a kind of philosopher-king, able to exercise rule in the Church through the possession of greater insight and knowledge and power of commanding his views than others. And he is

certainly no Führer who, through the compulsion of his personal magnetism, is able to bend the wills of other men in ready submission to his own and who is able to work miracles through following his 'intuitions'.

To be in this sense a minister of the Word of God means that the Bible becomes to him the same sort of sacred entity that the consecrated elements are to the priestly celebrant. In fact, Jenkins puts it:

And the fact that his service, his ministry, becomes the veritable Word of the Lord, which does not 'return unto Him, void' but has His invincible power joined to it, is not due to any natural gifts, capacities or skill which he himself may possess, but to a miracle, part of the same miraculous movement as that which transforms the bread and the wine into effectual symbols of the life-giving presence of our Lord. The ministry becomes the real ministry of Jesus Christ when . . . Jesus Christ . . . can impart Himself freely to men as the Word of God and safeguard Himself from becoming the mere word of men.

I remember a wise minister saying of my preaching: 'I suppose the fact is that you won't preach beyond what you can see and believe for yourself.' I never knew whether it was a tribute to my sincerity or a rebuke to my pride. But the preaching itself was no good. I can still remember the flash of peace and relief that illumined my mind one night in the desperation of prayer. I seemed to hear a voice say: 'Your job is to preach the Gospel, not try to explain it, much less to apologize for it.' The same passage where Isaiah speaks of the power of God's words going forth and not returning void, but accomplishing that whereto it was sent, says too: 'As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' The Apostle, as the New Testament knew him, was no *shaliach*. He was one who was in a position to bear personal testimony to the fact that Jesus Christ had risen from the dead. Ultimately one has to believe. To see and understand is no more faith than hope that is seen is hope. The minister accepts testimony and passes it on. He is in the apostolic succession if he passes it on faithfully. God was in Christ, and the minister proclaims Him, in sincere obedience to the Biblical revelation of Christ. It is not his duty to titivate the fancy of his congregation by nice patterns of his own thought, but to be, understandably, the mouthpiece of God. He is thus utterly the *persona* of Christ, the mask behind which His mind and spirit speak His word. For that reason a Free Church minister may utterly deny Hebert's contention that: 'It is not possible to bracket together the ordinary Presbyterian Sunday service with an Anglican High Mass, as two forms of religion seeking to attain one end by different means.' A Presbyterian or Free Church sermon should set forth Christ's death, Sunday by Sunday, till He come, just as much as the Anglican Mass. They may not mean the same thing, but they intend the same thing, the lifting up of Christ before the people.

For the word of the cross is to them that are perishing, foolishness; but unto us that are being saved, it is the power of God. . . . We preach Christ crucified, unto Jews a stumbling block, unto Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

There is nothing in the foregoing that pretends to originality. These are the marks of the Christian minister which every generation has sought and pronounced authentic. But attention is redrawn to them again in days when men are foolish enough to claim that authenticity lies in some external phenomenon, in order that we may be challenged to state our own Bible doctrine of the ministry in terms of the inward and spiritual qualities it demands.

REGINALD KISSACK

THE BACKGROUND TO RELIGIOUS EDUCATION TODAY

'THE TEACHING of religion is the heart of all teaching', said the report of the Consultative Committee on the Primary School in 1931. Since that date in very many other reports, books, and speeches, great stress has been laid on religious education, and for the first time in England an Education Act has stated that religious instruction shall be given in every county school and every voluntary school and that the school day in each of these shall begin with collective worship. Possibly the standard of religious education is now improving, so that we can look forward to a better informed public; but anyone who meets either younger members of the Forces or adolescents in youth clubs must realize how little has been accomplished in the past.

Religion in schools may be said to have consisted of three things: worship and school prayers, school life and discipline, and the direct acquisition of knowledge. School worship has, of course, varied in value from school to school, but it is undoubtedly true that much more care and thought are now being given to its preparation. Many headmasters are combining short readings, good music, and brief comments into admirable forms of worship. There have been many shorter Bibles, school hymnals, and suggestions for readings published during recent years. The value of communal activities and inspirational assemblies is being generally recognized.

On the whole it is true to say that school life and discipline has never been better. The days of excessive repression are over, and education has escaped from the equally dangerous licence which under the name of 'free discipline' threatened many schools in the twenties and earlier thirties. In general something nearer sanity is now achieved, and there is a real community spirit of order and respect for good work. The stress on ethics and good character has never been neglected in English schools. Probably in no other community, nor in any other period of life, has there been such respect for honesty, truth, and fairmindedness as in the everyday life of all schools. In fact, part of the problem of adolescence has been the change over from the good life of schools to the more shoddy and shabby practices in works, factories, and the everyday world on leaving school.

The schools' success on the last point—the direct giving of religious knowledge—has been much less. It is always dangerous to generalize, and there are numerous exceptions to my statement, but I think it is fair to claim that religious teaching to little children has been on the whole good, but we have failed lamentably with older pupils and adolescents. Bible stories have been

splendidly presented to little children, and ethical teaching has been excellent, but scripture teaching has been dull, spiritless, and often neglected in the upper classes of all types of schools. It has failed conspicuously with brighter pupils. Again acknowledging that there have been many exceptions to this statement, I wish to try to suggest reasons for our failure and reasons why it should be possible to be more successful in the next decade.

Our failure has been largely due to our not realizing the intellectual content of Christianity. Half consciously even the best teachers have felt its teachings were hardly relevant to the twentieth century, that science and higher criticism have undermined so much that what was left was rather sentimental idealism. The intelligent man turned his intellect in other directions. With this tinging our belief, we have presented Bible stories with no great enthusiasm. The important subjects began after ten o'clock with mathematics and science and practical work. The lack of faith amongst younger adults is largely due to our childish presentations of religion to older pupils and to young men and women. When those who have knowledge talked to adults, they have talked down to them. Professor T. E. Jessop has well said that our failure is due to

the quasi-doctrinal assumption that the Christian religion requires not the dedication of the whole mind that has been developed to its maximum, but the sacrifice of reason, the surrender of all effort of thought, the destruction of the natural person in the abnegation of the sinful self. . . . In the last decades religion has shared the fate of politics in becoming the victim of a general sub-rationality.¹

Despite the best teaching in churches, the views of many ordinary people about religion are still those of 1848 rather than 1948. It is roughly a hundred years since the theories of biblical critics began to permeate English thought, and men began to examine all primitive histories and legends, secular and sacred with the same care and objective analysis. Thirty years later their findings were drifting through to the intelligent public, when their criticisms were joined by those of Darwin's followers who were stressing natural selection and evolution. The economic interpretation of history added to the distraction of current views, and the bleak east winds swept across religious life. The process was, however, slow; so slow in fact that the man in the street feels that these criticisms are modern, devastating, and probably final. Many intelligent men, however, now realize that the winds have served their purpose well and have swept away much rubbish and loose thought from religious life. In point of fact the dangers to Christian thought come at present from very different quarters; but it will take thirty years for ordinary men to realize this fact. Mr. Basil Willey has recently written:

If Christianity has survived the century of Bentham, the Tubingen school, Darwin and Marx, as it evidently has, it is because the weight and direction of the attack drove it from its false security, drove it from its pseudo-foundations in bibliolatry, in prophecy, in miracle, and in evidences from design in Nature, and forced it to discover its true foundations in the human heart, in human moral and spiritual experience. . . . To the nineteenth-century spirit must be accorded this praise, that by removing so much that men could no longer do with, it revealed what it really was that they could not do without.²

¹ *Evangelism and Education.*

² *The Listener*, 25th December 1947.

While the sensible teacher will not be too dogmatic about the victories of either science or biblical critics, and will hesitate to banish all early stories as myths and to assert that miracles do not exist, he will show that the foundations of religion are much deeper. Possibly one of our present needs is to worship God as Truth. He is many other things, but He is Truth. Nevertheless, as Dr. I. A. Richards has shown, Truth is no simple thing; it has many aspects. Historical truth may be different from scientific truth, but our duty is to worship Truth in whatever aspects we can find it. All truth can lead to God, because truth springs from God. We have to give our pupils a conscience for truth, and ability and desire to distinguish it from error, and a resolve to live in accordance with it.

If religion is based on truth in all its aspects, its foundations cannot be shaken. The true believer then should welcome criticisms of anything which may turn out to be false, and he should train his pupils to criticize, examine, test, read, and think. A tragic mistake in the past has been that too many intelligent older boys and girls, taught by Christian teachers, left schools unaware of the criticisms of religious belief. In adolescence they suddenly are brought up against both genuine doubts and age-old fallacies which purport to be scientific. Some of these appear to be devastatingly clear and logical merely because they ignore the difficulties of their own positions. It has seemed too simple to abandon the miraculous and supernatural and feel that scientific law is clear in its materialism. As Sherwood Taylor has pointed out, it is vital for us to realize what a scientific law is:

Actually the scientific laws set out in school text-books are no more than summaries of observations set out in forms which are frequently altered and readjusted.

It is not our job to scoff at science, because its truths are surely the outstanding contributions to thought in the last century, and we cannot reverence truth too much, wherever we find it. God reveals Himself, of course, in science.

Mechanistic determinism, the essential assumption of science, has not been 'exploded', as we are sometimes informed by persons interested in its overthrow; it has merely been shown to be a method and not a philosophy, a technique of investigation and not an account of Being.³

We have to learn that to explain things is not merely to explain them away. We need to be humble even about our meaning to the word 'explanation': 'one can only say that it is a statement which satisfies the demands of a particular time and place.' We have to impress on ourselves and our pupils that life is more complex and mysterious than men have previously believed, but our job is to obtain further visions of Truth.

Our worship of Truth must be such that we respect those who find they cannot believe in God; but they should then realize that the grounds of their disbelief are probably not intellectual; we do not often disbelieve because of fallacies. Men may decide that they disbelieve because they are ignorant of the nature of belief; because belief would rob them of their supposed security in a solid, material, practical world; because they have disliked someone who claimed to believe; because belief might involve them in some change of

³ Basil Willey, *The Seventeenth-century Background*.

conduct; because of a variety of emotional activities. Pure reason—if we can decide what reason is—has probably little to do with disbelief.

Intelligent pupils should be made to see that disbelief is as difficult to maintain under questioning as belief. It is even more difficult to prove a negative than a positive point. Two other facts are probably worth stress at present: first, that (in the view of the better modern scientists) old-fashioned 'solid' materialism is dead—'science no longer believes in matter', says Bertram Russell; and second, the growing claims of those engaged in psychical research. The fact that scientists hold no longer in solid matter does not mean that religion is to be accepted, but that the views of some doubters of a century ago cannot sensibly be argued today. Their ground must be shifted if they are to remain intellectually respectable.

The findings of psychical research about telepathy and precognition, as shown in the writings of G. N. M. Tyrell and in a number of recent Third Programme broadcasts, show what a vast new field is opened up. 'Telepathy compels us to revise what a mind is. It forces us to conclude that below the level of consciousness—or beyond it—minds are not separate entities . . . thus, consciousness is not merely a part of a living brain. . . . The bottom is gone out of materialism.' This would seem to link such research with the belief of the psychologist Jung in a 'collective unconscious'. It seems more than likely that further research along these lines may revolutionize thought in the next thirty years. We need to turn our pupils from the aridity of the nearly dead controversies of materialism so flourishing in the nineteenth century, to the problems which await intelligent Christians. Where does present Christianity stand in relation to the recent conjectures about the nature of Time, and the strange implications of a 'collective unconscious'? That we do not know the answers, or even the best questions to ask, should not prevent our indicating the directions along which intellectual inquiry is now turning.

If this is, as I believe, the intellectual background to the philosophy, scientific thought, and poetry of the present century, education should be more conscious of this 'climate of opinion'. Obviously no teacher will go into a class and begin to present arguments about the collective unconscious, but with older pupils he will encourage discussion on conduct and belief. He will deliberately raise questions which his pupils will meet as they leave school, and he will try to show the real problems of belief in this century. The meaning of 'Scripture' to many schools is merely a 'giving out of Bibles', some reading of verses and possibly a few moral comments. It is perhaps not untrue to say that Bibles with some older forms have become an obstacle to faith. Too often even good teachers have started from the Bibles and encouraged arguments to develop. Would it not be better with older pupils to begin with the problems and end with the Bibles? This is not to underestimate Scripture, but to give it relevance.

In schools we must give each boy the material from which he can work out his own faith, but we have also to give him a knowledge of the intellectual climate he will enter when he leaves school, and so help him during the difficult transitional period. Probably most of us would be shocked if we knew what crude beliefs many young people have about religion—it means solely to many being kind and going to church, and for the peculiar reading Bibles or even praying. The many-sidedness of religion must be explained. 'In religion there

is something to learn, something to feel, something to choose, something to do, and something to belong to', says Victor Murray. And I. I. Mattuck, in explaining the essentials of Liberal Judaism, states that religion has three related parts—ideas, observances, and directions for conduct. 'It is at the same time a system of thought, a form of worship, and a way of life. It offers a faith, a discipline, and an ethic.'

When we manage to give the abler young men and women such a view of religion—citizenship, politics, and religion will receive new interest and vitality. We shall be getting to the sources of our problems. But to teachers first, and then to pupils, must come the worship of Truth, and the belief in the vital importance of religion in the modern world. It will only come by knowledge of its intellectual content.

For those of us who now claim to be Christian teachers, it means the keeping of our own ideas and knowledge up to scratch. Mental lethargy is probably our greatest sin. We must combine knowledge with vision. In the words of Sir Richard Livingstone, we must 'show our pupils Vanity Fair, since they must live in it; but let them be at least as familiar with the Delectable Mountains.'

T. B. SHEPHERD

THE RELIGION OF REDEMPTION AND THE LIFE OF THE REDEEMED

THE HISTORIC symbol of our faith is the Cross, a fact of peculiar significance surely in a religion which culminates in a risen and living Lord. Even the story of the reappearance of our Lord after the death of the Cross shows Him still possessed of the wounds in hands and feet and side. He is still the Redeemer. When the writer of the Revelation would unveil for us the throne of ultimate glory and power in this universe he shows us at its heart 'A Lamb—as it had been slain'. Christianity achieves its unique distinction at this point. Unlike any other world religion it is uniquely and passionately redemptive.

THE REDEEMER

Let us be clear about this word 'redemptive'. Its fundamental meaning is 'buying back again' and behind it is the idea that Jesus used of His own death, the idea of a ransom. We shall look at the poles of redemption presently. Here let it be quite clear what we mean by the redemptive spirit. It is the spirit which strives at any and every cost to win souls back from sin. We see it, of course, nowhere so sublimely as in Jesus, in His life of brave, pure fellowship with outcast humanity, and with pharisaical humanity also, and in His passionate service of the Divine in individual souls. Never was He too weary to go a-searching for the buried saint in every sinner. But we see it in more awful significance in the Garden of Gethsemane, and especially in that strange but terrible record of the Evangelist: 'And He began to be in terror and in great distress.' That is the record of a tragic failure if it is not a record of the most sublime triumph of the spirit of redemption in human history. All we know

of the courage and the spirit of Jesus forces us to accept the second alternative. There was upon Him at that moment especially, the Spirit of Expiation. He was moved by a sympathy, a love for all men so profound and wonderful that all their sin and shame was felt as His personal burden and made for ever His own concern and responsibility until they should be delivered.

SAVING TRUTH

Now, of course, properly this is where we should stay with veiled faces to contemplate the passion of God until it becomes our own! The sufferings of Jesus at Calvary have been most aptly termed in Christian tradition His *Passion*. It is a word which blends very beautifully the thought, on the one hand, of the great enthusiasm, with the reminder, on the other hand, of the great cost at which it is sustained—passion proved in pain. And it is the passion of God. There is little need for us to worry about old or new theologies so long as we see this one thing plainly, that if the Cross of Jesus stands for anything at all it stands primarily for this truth, that our God is a redeeming God. He is a God who does not wait upon human amendment before demonstrating His love and mercy. ‘God commendeth His love toward us in that while we were yet sinners Christ died for us.’ The initiative in salvation is with God and it is this truth which alone liberates hope and faith and life afresh in the sinful soul. Until God’s love is seen as springing forth spontaneously and freely to restore the sinful, and not as dependent upon human merit, the sinner has no courage, no incentive, no trust with which to turn to God. He knows God only in the judgement and condemnation of his own outraged conscience. In the absence of this Gospel the sinner can only judge of the attitude of a God of holiness by his own self-disgust, loathing, and shame. If God’s forgiveness is something that must wait upon his reformation then he will never be forgiven, he never will be saved. But in Jesus there shines forth the pitying love of a redeeming God, the Gospel of a God who is filled with redemptive passion and pours forth His redeeming spirit upon mankind.

*Love has gone forth into the world to win
Saints to their rest, and sinners back from sin.*

This is the winning, the converting, the saving truth as it is in Christ Jesus and this alone gives new birth to the hope, the faith, the life of the soul dead in trespasses and sins. We need, however, to see more clearly than we have done what we are redeemed from and what we are redeemed to. The poles of redemption must be more clearly conceived. We are in urgent need of being delivered from the nebulous, vague, sentimental, and magical idea of redemption and conversion which still afflicts our Churches. Conversion has become for so many such a mystical experience as to be quite detached from definite change of character and the practical issues of life.

THE TWO GODS

An absolutely clear vision of the redemptive passion of God would cleanse us of all our errors in this matter. The fact is, that we are still hampered by the Judaizers who pursued and afflicted the Apostle Paul. We still cling to the old Jewish conceptions of God that obscure His grace. We wobble between a

God of mere justice and a God of redeeming mercy. For certain schools of thought in our Churches, Calvary is an interlude only between the thunders and terror of Sinai and the lake of fire and brimstone. I say that in spite of the theological change concerning the future world which the pew has experienced. It is of little use giving up the hell of material torment in the next world if we are content to maintain it here in this one. Love, mercy, forgiveness, grace—these are for such only temporary spasms of weakness on the part of a God of impassive and awful holiness; His Saviourhood is for a time and for an emergency. Soon the day of grace will pass.

We have to choose quite definitely between these two ideas of God. *We cannot any longer ring the changes upon them to suit our own convenience as we have been doing.* It may be said, what about the anger of Jesus and what about the judgement references of the New Testament? The anger of Jesus is worth studying if only to see always in its background the broken heart of a pitying and yearning love. The twenty-third chapter of St. Matthew culminates in a cry of broken-hearted love. We must insist that the fundamental thing in God is love, and that any aspects of wrath that may be thrust upon Him by human wrong are all subservient to His love-purpose.

A CHURCH OF ICE

Ibsen, in his play 'Brand', presents this conflict between the Pagan and Christian ideas of God in very vivid form. Brand's God has been well described as 'a post-Christian version of the savage God of the Old Testament'. Brand's soul is full of passion for righteousness and his pity is reserved for those who can successfully attain his standard. He is adamant in his demands, and to a righteousness devoid of tenderness and pity he sacrifices in turn his mother, his little son, his wife, and his influence over his flock. The play culminates in a sublime and significant piece of symbolism. Brand finds his death in a spot known locally as the 'Church of Ice', and as the icy avalanche descends upon him there breaks through its thunder a voice, uttering in a tense whisper: 'God is love! God is love!'

The world is not going to be saved by a Church of ice, standing aloof and making cold, rigid demand upon the world for a certain standard of life. It will be saved only by a Church of flame having a 'righteousness which exceeds the righteousness of the scribes and pharisees', the righteousness of redeeming love.

THE POLES OF REDEMPTION

Now if God be absolutely and only love, and tender, child-like love at that, the poles of redemption come clearly into view. We are redeemed from self-centredness to self-giving or God-centredness.

Theologians have quarrelled over the definition of sin as selfishness, though I think it would puzzle an archangel to tell why. For this is exactly the scope that Jesus gives, everywhere in His teaching, to redemption. In a famous definition of His Gospel, He declares: 'Whosoever seeketh to save his life shall lose it and whosoever will lose his life for my sake shall find it.' Here He defines clearly the poles of redemption, and a little study will reveal at once the absolute need on the part of us all for this conversion. It is incumbent upon

every human life to swing right over from one pole to the other. Even the most respectable amongst us needs it, for it involves a *difference in natures*.

NATURE

The state of nature is not the state of grace. We all know what the state of nature is. It is written large in the animal world. Its principle is self-preservation; its ethic, reciprocity or mere justice; its motto is: 'You scratch my back, I'll scratch yours'; 'You be kind to me, I'll be kind to you, but if you kick me you look out.' We remember the story of Androcles and the lion, with which George Bernard Shaw has made such play. Androcles, good Christian man, meets a lion with a thorn in its paw. Androcles extracts the thorn and when later he meets the lion in the arena, the lion is good enough to remember the former kindness and refuses to eat him. I always feel there ought to be a third chapter to the story. Androcles and the lion should meet once more. One has a shrewd suspicion that the lion would then argue, if it could argue at all: 'Androcles and I are now quits, it's time I had my dinner!' We can be sure at any rate that the human lions we know would argue in that fashion and their intense respectability would make no difference to the argument. The fact is, that however smoothly the mane may be combed, however glossy may be the coat, however handsome may be the tail, the lion nature with its fierce self-preference is still there. The respectable element of our modern society needs this ultimatum. I am always glad to remember that Jesus uttered it to one of the most respectable members of society—a man who would correspond in our day to a portly alderman—Nicodemus, a ruler of the Jews. It was to him that Jesus said: 'Except a man be born again he cannot see the Kingdom of God.' There is no eternal salvation in a respectability that remains selfish. However you may refine this nature, with whatever culture you may adorn it, it still remains the devil, and the devil is never so great a devil as when he is a gentleman.

GRACE

Redemption is to the state of grace. We know what grace means. It is the condescension of one who need not condescend. We say 'Your Grace' to the Duke of — when we want him to come down to a commoner. Grace is love toward the unlovely, kindness to the ill-deserving, the rendering of good for evil, loving one's enemies, praying for those who spitefully use you. Grace is all that is meant by the Cross of the Lord Jesus Christ. It is the All-Holy God taking upon Himself the burden of human sinfulness, rather than smiting with the fiery sword of His judgement.

Even science is speaking in these terms today. It has seen the vision of the two natures, the one in which humanity is lost and the one in which humanity alone can be found. It speaks to us of the social impulse awakening in the adolescent child. The little child of nine is an embodiment of individualism, providentially so, of course. This is God's purpose in Nature—to bring us to a strong individualism, to a distinct isolation of personality which shall render the gift of ourselves to Himself and others full of real meaning and value. The child of ten and upward, however, is the subject of a spontaneous movement of the redeeming spirit of God urging it to a new interest in others and in the great Other. We all know this urge within our own souls but we are afraid

of it. We catch it and snare it in comfortable forms of expression. We try to limit it to the family or to our class and set, or to our nation, and we make of it a ground of opposition to other families, other classes, other nations. We quench the spirit of God in so doing. We run it off into Masonic Lodges, Rotary Clubs, Trades' Unions, Employers' Federations, all good enough in their way but not good enough to bring us to everlasting salvation. We will not trust God, this God who moves in us as an impulse of redemption. We will not let this impulse drive us over the gulfs of misunderstanding and of jealousy created by our nervous selfishness. We will not decide utterly for the new nature, the nature that belongs to a God who 'so loved the world that He gave His only begotten Son'. Yet this is the test which is repeatedly applied to the New Testament as to whether we are saved or not, as to whether we are redeemed. The Apostle John has given it classic expression. 'Hereby', he says, 'we know that we have passed from death unto life because we love the brethren.' He is not forgetting there that we are meant to love everybody; he is not supplying a limitation, he is applying a test. He is saying, 'If you can love your fellow church members you can be trusted with the rest of the world,' and that is about true, is it not? It is no use our testing ourselves with people on the other side of the world, though that test is gaining increasing meaning in these days of high-speed air transport. The sharpest test of our standing in grace is to be found in the people immediately about us, in how far we can love them with a redeeming love, even though it brings us to our own cross.

THE LIFE OF THE REDEEMER

So the only possible life for the redeemed comes into view. It is the redeeming life lived with redemptive passion. I love that word 'passion'. It has been well said that the phrase 'The Holy Spirit' in the Book of the Acts of the Apostles might be suitably translated: 'The holy enthusiasm of God.' We are not His children until we share His passion and one is inclined to ask at once in the presence of such a word: 'How far does it truly describe the rather humdrum, easy-going patronage of religion that afflicts our Ministry and our Churches? Does that sound harsh? I apply it first of all to myself. When I compare the passion of my Lord with my own life my heart breaks with shame and I yearn with all my soul to find the true way of amendment, to find how to express in this modern world that new life which God in Christ has inspired in my soul. It must be a redemptive way of life. Its glory must be all in grace. The surest test of my appreciation of the forgiveness of God is that I shall make forgiveness the *policy of my life*, that I shall become its passionate advocate, its living exponent. The only true response that I can make to the Saviour who sought my soul to save it at the cost of Calvary is to become in turn a passionate *seeker of souls*, whether I am a minister, a deacon, an aisle steward, a chapel-keeper, or that obscurest of persons—an ordinary church member.

*Then with a rush the intolerable craving
Shivers throughout me like a trumpet call,
Oh, to save, to perish for their saving,
Die for their life, be offered for them all!*

That beautiful but somewhat hackneyed quotation from Myer's *St. Paul* may

be the merest heroics unless it stands for a drastic revolution in our nature, unless it means that we have parted for ever with selfishness and have embraced for ever the sacrificial character of our God. The ultimatum stands clear, there is no other salvation, there is no other state of grace, there is no other gospel.

OUR EVANGELISM

This can be applied briefly in some practical ways. Have we yet sought as we should the non-worshipping souls, the unhallowed lives in our own neighbourhood? If passion were with us, redemptive passion, could our churches long remain empty? If we wanted the people badly enough, if their condition was an evident pain to our spirits, would it not be too big a compliment to be ignored?

SOCIAL REDEMPTION

And what of its application to our social problems? How one longs to find adequately reflected in our churches the anguish and misery of unjust and cruel social conditions, to see our congregations feeling the problem of unemployment as Christ must feel it. In a congregation to which the writer ministered some ten years ago, there was a little boy of twelve dressed in black. His father had just committed suicide. He had been out of work for over a year, a strong man, of good character, but he was being kept very largely by his own children. He had sought work in vain, *and in order to get off the backs of his children he flung himself over Holborn Viaduct into Farringdon Street, his only way of escape as it seemed to him, in this Christian land!* What degree of passion does such a story rouse in our hearts?

But, further, how far is there reflected in our Christian congregations a divine impatience with the still vindictive character of much of our law?

Here is a snapshot from real life. A number of boys cooped up in a slum found a vent for their natural energy in the tormenting of a dog. They were brought before the magistrate for cruelty and the ringleader was condemned to a birching. The result of the thrashing was spinal trouble, and that boy, who might have been a useful citizen if he had been handled redemptively, is now a hopeless cripple condemned to sit perpetually in an invalid chair, and incidentally he is the betting tout for his neighbourhood.

Gilbert Chesterton has stated that even after two thousand years of the Gospel the only institution in society that stands for forgiveness is the Church. But *how* does it stand? Where was the Church's stand for forgiveness at the end of the first World War? Where was the great American Church when it was suggested that the war debt should be forgiven all the world round? How far is the Church standing for forgiveness after a second World War? And yet is it not plain to most of us now that forgiveness is the real way of economic salvation?

LIFE OR DEATH

There is a fine story of Sadhu Sundar Singh which crystallizes this whole issue. He was one day travelling over the snowy passes leading into Tibet in company with a Buddhist priest. It was an arduous journey, full of peril for belated travellers. Suddenly there arose from a precipice at the side of the pass a human cry for help from some other hapless traveller. The Buddhist would not

stay to make response. His own life had to be thought of. The Christian climbed down the precipice and rescued his brother-man and with great difficulty, at the cost of many bruises and cuts, he lifted him to the pass and together they struggled on through the snow, but before they reached their journey's end in safety they passed over the dead body of the Buddhist priest, lying cold and stiff in the snow. The Sadhu's struggle to save another had preserved him from a like fate. That is a parable of life, of the way of death, and of the way of salvation, of the destruction from which God in Christ would redeem us and of the sure way of life in which He would lead us.

It is high time that we made our choice with finality.

A. D. BELDEN

RELIGION IN THE UNITED STATES OF AMERICA

THE BRITISH economist is, of course, familiar with the facts of the prodigious material-power of the Americans; that they own more factories and produce more coal and steel, and probably own more ships too, than all the world combined outside; that four-fifths of the world's motor-cars are in the U.S.A., and more than one-half its telephones as well! But few among our people know that the Christian Church is such a powerful factor in the lives of the American people.

The figures quoted here are taken from the *American Churches' Year Book*, 1947, and may not be strictly up-to-date nor, indeed, absolutely accurate either: this is just a rough picture of the situation. Some Churches include every member of the family as adherents if the parents are attached; others simply give the actual contributing membership; whilst associations of Church organizations are almost innumerable. The only denomination that does not bother about membership as such is Jehovah's Witnesses; and they are, by the way, a very active body. Then there are some religious groups meeting together at regular intervals covering members of several denominations. Let it be remembered above all that the pulpit is much more 'free' in America than in Britain.

There is no doubt, of course, that religion counts among the people of this vast territory. It is claimed that in 1942 there were 50·3 per cent. of the population attached to places of worship as against only 22·2 in 1890. This compares more favourably with about ten per cent. of our British folk who claim any allegiance to any Church. The British are, in spite of it all, a much better behaved people, as the criminal and health statistics of the two countries show. For instance, there are as many murders in Chicago or New York in any twelve months as in the whole of the British Isles. But the issue is as to what would be the criminal statistics in America with its conglomerate population if religion did not count at all. It is not enough to measure the effects of any form of education or institution by what it achieves, but rather by what would be the state of human society if there were no preachers or teachers in the land, or any Church or hospital in any town or village. It is worth noting in passing that the sum of six hundred and fifty-seven million dollars (about £158 millions) was donated to religious work by way of gifts and bequests during the year

1941, the last for which record is available. It is quite common for the rich American to leave money in his Will to endow a Church, College, or University, provided, in some cases, that the institution marks the gift by honouring his memory with his name inscribed. That was the case when the late James Duke, of tobacco fame, gave scores of millions of dollars to the 'Duke' University in Durham, North Carolina. Then, the Pfeiffer College in Misenheimer, in the same State, falls into the same category; the late Mr. Pfeiffer was in the patent medicine business; it is not an offence in America for a rich man to purchase his own fame. It is not uncommon in the States below the Mason-Dixon Line to see a notice board with the inscription: 'The Jones Methodist Church', or the 'Williams Baptist Tabernacle'. Then there is the great 'Bob Jones University' at Greenville, North Carolina, established by Dr. Bob Jones, himself still in command, with two thousand students of both sexes, all trained with a definite religious bias. A cotton magnate in La Grange, Georgia, has recently sold his interests in his business and has given an enormous amount of the proceeds for education and religion, exclusively for that very small township. All this may be more common 'Down Deep South' than 'Up North', but there are Carnegie Libraries all over the country. These charitable gifts have, of course, an enormous effect on education in particular; there are at the moment about three million students in the colleges and universities of the United States; and many of the colleges were established and are still managed by the Churches.

Yes, religion is alive in America! We addressed six hundred and fifty students in a small college on the Blue Mountain Ridge of Georgia; the proceedings commenced with the whole assembly reading together a chapter from the Book of Proverbs, led by one of the students, with the Dean looking on. The Lord's Prayer and the declaration of loyalty to the Star Spangled Banner with the right hand on the heart may be heard at almost every Junior School.

One outstanding feature of religious life here is the annual 'Religious Emphasis Week' in the colleges and universities: leading ministers of the Churches lecture to the students on the value of Christianity in the national life.

There are over two hundred known religious denominations in America; the largest membership is that of the Roman Catholic Church with 18,976 churches and 22,945,247 adherents. But, then, it is suggested that the Catholic hierarchy takes for granted that all members of the family are theirs to count, whilst that is not the case with the Protestant Churches. Be that as it may, there were at the last census 24,834,460 Protestants in the country, and they may all be regarded as 'members', mostly adults, who have taken a vow for their beliefs. Side by side with those colossal figures there are some strange and very small groups, like the 'United Society of Believers (Shakers)', with only three churches and seventy members all told. The United Brethren in Christ, on the other hand, claim 2,788 churches with a membership of 425,337. The Salvation Army is doing magnificent work with 1,515 branches and 220,367 members, and in some towns own very substantial property. The Abyssinian Baptist (Negro) Church in Harlem, New York, has over thirteen thousand members, with several ministers and a considerable salaried staff.

One of the Adventist denominations has seven churches with 895 followers; they are the survivors of a German mystical group. The Baptist Church seems

to be very strong, especially in the South among the Negro population, with 24,737 churches and a membership of about four million souls. In addition, the Whites of the same denomination number seven millions with about thirty thousand churches. It was interesting to read a note in the *Year Book* that 'the Southern Baptists withdrew (from an Association) on the issue of slavery'; we are not told what the issue really was. There are other large denominations like the Assemblies of God; the Four Square Gospel claims 250,000 members, and the Evangelical Church a membership of 662,953; whilst on the other side there is the 'Church of Daniel's Band', with four churches and 113 members, and the Church of Illumination with six and three thousand respectively. The strangest denominational title of all is the Two-Seed-in-the-Spirit Predestination Baptists' with sixteen churches and 201 members. 'The Pillar of Fire' registers forty-six and 4,044 respectively. Incidentally, it is claimed that there are more Baptists in the State of Georgia alone than in the whole of the British Isles.

The Church of the Nazarene has 2,893 churches with 180,243 members; the Church of Christ 3,815 and 309,551 respectively; the Disciples of Christ 7,919 and 1,655,580; and the Congregationalists 5,827 and 1,152,701. There are, of course, Bulgarian, Greek, Rumanian, Ukrainian, and other European Churches represented; and it is interesting to note, now that the diplomatic relationships between Russia and the U.S.A. are so strained, that there are 4,250 Russian churches with a membership of three hundred thousand.

The Methodist Church is a mighty organization; it claims 42,206 churches and over six and a half million membership; it has its 'Bishops' too, by the way. The Presbyterians have 8,551 and 1,986,257, whilst the Primitive Methodists (Mow Cop), number eighty-eight churches and 12,185 members. We must not miss in our narrative the Protestant Episcopal Church, which looms so large in the life of the people, with 7,685 churches and over two million members.

Needless to say that the Jewish people have a proud place in this record; they have 3,728 synagogues and over four and a half million adherents. The Latter Day Saints 1,598 and 668,667, and the Lutherans over five thousand churches and more than one million members. The United Lutherans have a larger membership still. The Mennonites are there, of course, although they are divided into the Orthodox and the Amish sections. One of the very smallest denominations of all is the 'Latter House of God', with two churches and twenty-nine members.

The Coloured people have devised their own titles for their several denominations. There are the 'Colored Primitive', 'Duck River', 'Free Will', 'Regular', and the 'General Six-Principles'. Among the White peoples there are the 'Progressive' and 'Conservative Dunkers', and the 'River Brethren' as well. The Christian Scientist Church is, of course, a powerful factor in America, with its enormous church at Boston, Massachusetts, and its printing press and daily newspaper, *The Christian Science Monitor*. The Christadelphians, Plymouth Brethren, and the Seventh-Day Adventists are all to be found in the list; but one of the most pleasing features of religious effort is that the women of some denominations—this is particularly true of the Methodists—make themselves responsible for financing and maintaining several colleges. The urge and the

facilities for education in America are simply stupendous; and let it be known that poverty is not of itself a barrier to entry into these institutions. Young men and women students are paid for the most menial work undertaken at some colleges; and the money they receive for such labour assists in paying for their education.

There are, of course, some strange things done in the name of religion in America. There are White people 'Down South' who cuddle snakes as part of their religious rites; they draw their inspiration from the 'serpent' in the New Testament. Then, some Coloured people indulge in what is called the 'Voodoo', which partakes of witchcraft in its very worst form. In both cases adherents have been found to die in practising those rites, and cases come before the courts constantly; but the same practices crop up again and again, in spite of the severity of the law.

To sum up, there are actually two hundred and fifty-six separate religious bodies, 253,762 churches and 72,492,669 members, of which 59,717,107 are over thirteen years of age.

Finally, it is not too much to say that the Church in America is strong both materially and spiritually. Indeed, below the Mason-Dixon Line it is the only effective brake on racial antagonisms. Without the influence of the Church, the notorious Bilbo type of Mississippi statesman would be predominant. Happily, the Churches believe in the equality of the races; they are opposed to discrimination; and without their influence the poor Negro would suffer a very much worse fate than the ostracism which at present 'keeps him in his place'. It is not too much to claim that that Christian influence is more responsible than any other for the decline in lynching, which has at last almost disappeared as an instrument of punishment. And now that President Truman has declared against racial discrimination and has roused the hooded Ku Klux Klan to appear once more in Georgia, the Key to the Kingdom of toleration between Black and White in Dixieland, does not lie so much with the law-makers; it is most certainly in the hands of the Church.

RHYS J. DAVIES

A GREAT THEOLOGIAN AND HIS GREATEST BOOK P. T. Forsyth, born 12th May 1848, died 11th November 1921

THETHE message of Dr. P. T. Forsyth, the centenary of whose birth falls this year, is as vital today as ever. Indeed, in one sense he was a prophet before his time, and many of his most pungent words only receive their full interpretation against the background of present day world collapse and threatened disillusion.

It is unfortunate that no full-dress biography of Forsyth has appeared. He wished it to be so, and that was typical of the man. His daughter, Mrs. Jessie Forsyth Andrews, has however left us a brief but charming memoir (included in a recent edition of *The Work of Christ*, published by the Independent Press). From this we learn of his humble origin. He came from the north of Aberdeen-

shire and his mother, Elspet, like all Scottish mothers, cherished high ambitions for her son. She supplemented her postman husband's wages by taking lodgers, which, when her husband died, kept her and her two daughters, and provided something toward Peter's going to college as well. There he plunged into his studies, carrying all before him. 'He was one of the ablest students that Aberdeen University ever boasted', said his classmate, Robertson Nicoll. He turned from the attractive fields of the Humanities—he was a brilliant classical scholar and loved literature and art—to follow his calling to the ministry. He completed his theological studies at Göttingen under Ritschl. Back at New College, London, he came under the influence of the teaching of Frederick Maurice, an influence that remained potent throughout the years.

In 1876 he was ordained and opened his ministry at Shipley near Bradford, the first of five pastorates, four in great cities, Bradford, London, Manchester, and Leicester, and one in a University town. In each place he made his mark by his brilliant and often unconventional preaching. Then he was appointed Principal of Hackney College, a post which he occupied until his death. He made a lasting mark on all his students and challenged them by the integrity and discipline of his own thinking.

But it is neither as a preacher nor as a teacher that Forsyth is most to be remembered. His greatest work was that of a theologian, or perhaps one ought to say a theological prophet. In a series of remarkable books, he preached his mighty message. His style is sometimes difficult and obscure, but those who have patience with it are captured by its epigrams and its intensity.

The explanation of every prophet is to be found in his own heart experience. Forsyth was no mere academic pedant, he was a flaming prophet of the Cross. Let him give his own testimony. Speaking to young preachers in his famous Yale Lectures (*Positive Preaching and the Modern Mind*), he says:

There was a time when I was interested in the first degree with purely scientific criticism. Bred among academic scholarship of the classics and philosophy, I carried these habits to the Bible, and I found in the subject a new fascination, in proportion as the stakes were so much higher. But, fortunately for me, I was not condemned to the scholar's cloistered life. I could not treat the matter as an academic quest. I was kept close to practical conditions. I was in a relation of life, duty, and responsibility for others. I could not contemplate conclusions without asking how they would affect these people, and my word to them, in doubt, death, grief, or repentance.

It also pleased God by the revelation of His holiness and grace, which the great theologians taught me to find in the Bible, to bring home to me my sin in a way that submerged all the school questions in weight, urgency, and poignancy. I was turned from a Christian to a believer, from a lover of love to an object of grace. And so, whereas I first thought that what the Churches needed was enlightened instruction and liberal theology, I came to be sure that what they needed was evangelization, in something more than the conventional sense of that word. . . . Meantime my own course seemed prescribed. It was, in the space of life, strength and work which was yet mine, to labour as one who waited for that messianic hope, and try to persuade those who would hear to join me in preparation for so great a gift of God. I withdrew my prime attention from much of the scholar's work and gave it to those theological interests, imbibed first from Maurice, and then more mightily through Ritschl, which come nearer to life than science, sentiment, or ethic ever can do. I immersed myself in the Logic of Hegel, and corrected it by the theology of Paul,

and its continuity in the Reformation, because I was all the time being corrected and humiliated by the Holy Spirit.

In the light of this frank and personal statement, we can understand something of the intensity and urgency of his writings. His very style, a problem to some, expresses the spirit of the man. In sharp, staccato sentences, he expresses his thoughts with machine-gun rapidity. His epigrams gather up in pithy and pungent statement, the truth he is so eager to convey. We are not surprised to be told that the sheer effort of writing (he could never dictate) left him limp and exhausted.

The Person and Place of Jesus Christ

To grasp something of Forsyth's fundamental message let us turn to what was undoubtedly his greatest work, *The Person and Place of Jesus Christ*. The very title is suggestive of the author's vital concern. He was anxious that in the realm of theology, as in all life, the Person of Christ and His unique place should be fully recognized. He is suspicious of what he calls 'Lay Religion', meaning that which is untheological and vaguely mystical. He had no use for the people who said, '*Christ* is the *Gospel*'. His contention was that the *Gospel* is 'A certain interpretation of Christ; a mystic interpretation of an historic fact. It is the loving redeeming grace of a Holy God in Christ and his salvation.' The whole book is in essence an exposition of this great statement.

Forsyth's contention was that the battle for New Testament Christianity must be waged to the bitter end. We need to remember that he was writing just when R. J. Campbell's 'New Theology' was going strong, and it seemed that Liberal Humanism was sweeping all before it. This presented as great a danger to the Church as did Gnosticism in the second century. Hence we find no mercy for those who would reduce the Christian faith to a cult. The starting point is in the Christian experience of salvation. It is only 'the saved' (or those 'who are being saved') who understand and appreciate the Saviour. To put it technically, Soteriology is the right approach to Christology. 'A Religion of Moral Redemption can only be understood by a Church Morally Redeemed.'

Forsyth accuses the Liberals of his day of becoming as much the doctrinaire victims of speculative theology, as their forefathers were of merely orthodox theology. In both cases the experimental *Gospel* ceases to live. His approach to the Person of Christ is neither on mystical nor rational lines, but is essentially moral and spiritual. The thing that matters is 'the unique experience of a unique Saviour, who is the new Creator'.

In successive chapters we are taken stage by stage through from the testimony of Christ's self-consciousness to the Apostolic witness and beyond, and beneath all there is seen to be the One unchanging Christ of the Cross. Moreover the testimony continues, for 'if the Apostles were right about Christ, the *Gospel* of the whole catholic and evangelical Church is right'. The very '*Kenosis*', with which the critics have made so much play, is but 'the concentrated omnipotence of Love, and not of mere power, that underlies his limited earthly existence'. It but leads up to the '*Plerosis*' or self-fulfilment, in which the Church has always believed—the Finality of Christ. 'By the Godhead of Christ, we mean that as the Eternal Son, He was the complete and final action

of the Holy and gracious love of God our Saviour.' 'Christ came not to convince us that God is love, but to be with us the loving God for ever and ever.'

By what winding pathways and sometimes steep ascents, Dr. Forsyth leads us to this high ground, we cannot demonstrate in a short study of this type, but we would urge our readers, especially those committed to the ministry of the Word, to give themselves to the study of this great book. When they have mastered this, there is much more land to be possessed, for P. T. Forsyth had the quality of genius that does not exhaust itself in one stupendous effort, but returns again and again refreshed and renewed.

D. W. LAMBERT

MAGGIE STEVENSON Mother of Robert Louis Stevenson

THIS PERSONAL tribute to Margaret Isabella Stevenson has been written in view of the centenary of her marriage to Thomas Stevenson on 28th August 1848. The tribute is based partly upon two volumes of Mrs. Stevenson's letters which have both been out of print for some years. The details of these volumes are:

(1) *From Saranac to the Marquesas and Beyond*. Letters written by Mrs. Margaret Isabella Stevenson during 1887-8 to her sister Jane Whyte Balfour. Edited and arranged by Marie C. Balfour. With a short introduction by George W. Balfour. (Methuen. London 1903.)

(2) *Letters from Samoa, 1891-5*. Edited and arranged by Marie C. Balfour. With twelve illustrations. (Methuen. London 1906.)

From each of these books Methuen & Co., as publishers, have graciously granted me permission to quote. Their kindness in this matter is hereby most gratefully acknowledged.

A certificate at the General Register of Marriages, Edinburgh, records 'the marriage of Thomas Stevenson, civil engineer, residing at 1 Baxter Place, Greenside Parish, and Miss Margaret Isabella Balfour, residing at Colinton Manse, daughter of the Reverend Lewis Balfour, minister of Colinton'. The marriage took place in Colinton Manse, and the minister who conducted the service was the father of the bride. Thomas Stevenson died in May 1887, and Margaret Isabella Stevenson in May 1897. They were buried side by side in the Calton Cemetery on the Calton Hill, Edinburgh.

A Child's Garden of Verses was dedicated by Robert Louis Stevenson, most appropriately, to his devoted nurse, Alison Cunningham, whom (in this dedication) he described as 'my second mother, my first wife, the angel of my infant life'. One does not begrudge, in the slightest degree, any tribute to Cummy by Louis. Nevertheless I am glad that in this book of poems for children R.L.S. included four significant lines addressed specifically 'to my mother'. Those four lines are:

*You too, my mother, read my rhymes,
For love of unforgotten times,
And you may chance to hear once more
The little feet along the floor.*

Without doubt the sound of 'the little feet along the floor' came to Maggie Stevenson not simply '*once more*', but many times—especially, maybe, after she had seen her son pass away in far away Samoa and she had returned to live in the ancient city of Edinburgh, so familiar alike to mother and to son.

The two volumes of letters written by Mrs. Stevenson should make a great appeal to lovers of R.L.S. What lover of Stevenson would not love his mother as well?

The first of these two volumes consists of letters written to her sister Jane Whyte Balfour—the lady whom R.L.S. characterized as 'chief of our aunts'. The book is dedicated 'to Jane Whyte Balfour and to the memory of the old home in Colinton Manse'. Dr. George Balfour, in his fascinating introduction to these letters, presents a charming pen-portrait of his sister Margaret and throws out a hint that Stevenson's mother must have owed a good deal to her own mother.

'In Mrs. Stevenson's youth', writes Dr. Balfour, 'the manse of Colinton, a village four miles from Edinburgh, was the centre of life, energy, and beneficence throughout the whole district. The manse was a square house standing in the middle of a large garden. Its surroundings made it a place never to be forgotten by those who lived in it and loved it.' A twelfth child and fourth daughter was born in this house on 11th February 1829. Named 'Margaret Isabella' after an aunt, she was universally known throughout life as 'Maggie'. It is on record that 'her greatest pleasure was to nurse any baby she could get hold of'.

Maggie Balfour was married to Thomas Stevenson at the age of nineteen. Thomas Stevenson first saw her in a railway train and straightway fell in love with her. That is not to be wondered at! It is stated that Maggie Stevenson's son did precisely the same when he first set eyes on Fanny Osbourne. Even after her marriage Maggie did not forsake the manse altogether. Her only child, Robert Louis, was born on 13th November 1850 and, mother and son alike being decidedly delicate, they spent a goodly portion of their time in her old home. Later the health both of Mrs. Stevenson and her son necessitated wintering abroad, as well as care in finding a suitable summer residence. Presently increasing ill-health on the part of herself, her husband, and her son broke up the home; and finally came her husband's death in May 1887. Then what appeared to be almost a miracle happened. She arose from her bed in renewed vigour, and in August 1887, when nearly sixty years of age, she sailed with her son and his wife and step-son to America.

But before we follow the family group across the Atlantic, let us turn to *Stevenson's Baby Book*, the record of the sayings and doings of Robert Louis Balfour Stevenson, written by his mother.¹ This book is dedicated 'to all children, big and little, who love Stevenson'. In a 'Note to the Reader', Katharine D. Osbourne points out that this *Baby Book* was meant, by the young mother who wrote it, to preserve an account of the first years of her child. On the mother's death the record passed into the keeping of her sister, Jane Whyte Balfour. Auntie handed it over to another young mother who also had a little son. Only five hundred copies were printed. The book is full of inter-

¹ Printed by John Hay Nash for John Howell, in San Francisco, in November 1922, and now, I understand, out of print.

esting entries. The child 'shouted with delight when', at just over two years of age, 'he saw a magic lantern'. When three years old, 'grandpapa's horse was included in his prayers'. Three months later, Lou asked: 'Why has God got a hell?' When just over four years of age, he said: 'You can never be good unless you pray'; and, when he was asked how he knew that, he said with emphasis: '*Because I've tried it.*'

Mr. and Mrs. Thomas Stevenson were members of the congregation of St. Stephen's Parish Church, Edinburgh. The Reverend John B. Logan, the present minister of this parish, informs me that there is a brass plate attached to one of the pews bearing in large capitals the initials R.L.S., marking the seat which at one time belonged to Mr. and Mrs. Stevenson and in which Louis sat with his parents. In the centenary volume entitled *The Story of St. Stephen's, Edinburgh, 1828-1928*, written by the Rt. Hon. Lord Sands; it is stated that 'in the last years of Dr. Muir's ministry' (which lasted from 1828 to 1867) 'one of the most critical of his listeners was a precocious youth—Robert Louis Stevenson'. Lord Sands also records that Mrs. Stevenson 'was one of the most active lady workers in the congregation. It was in St. Stephen's and through his mother that R.L.S. got his first public audiences, for his mother read his boyish tales and letters to the mothers' meeting at St. Stephen's.'

Louis dedicated his volume entitled *Memories and Portraits*² 'to my mother in the name of past joy and present sorrow'. The dedication was written on board the steamship *Ludgate Hill*, within sight of Cape Race. With such a dedication, written not long after his mother had lost her husband by death, it is quite fitting that the son should have included in his book of essays one headed 'The Manse'—that manse in which his mother was born and brought up, and where his mother's father ruled not only the home but the church as minister. The manse, Stevenson writes, was 'in that time a place like no other. A great hedge of beech; flower-pots lying warm in sunshine; sound of water everywhere; the birds on every bush and from every corner of the overhanging woods pealing out their notes until the air throbbed with them. I see it as a great and roomy house; a well-beloved house. Here lived my minister-grandfather. I was once sent for to say a psalm to him. It ran:

*Thy foot He'll not let slide, nor will
He slumber that thee keeps.*

The old man took me up in his arms and kissed me.'

As is often the case with boys, Louis 'took after' his mother much more than after his father. Between the mother and the son there were always the closest ties of love and comradeship. In disposition and in manner they were greatly alike. Personal charm and wit, extraordinary quickness of sympathy and understanding, coupled with strong common-sense, were gifts common to both. They were alike, also, in their patience and bravery in suffering and sorrow, and in their marvellous cheerfulness in spirit and expression.

Mrs. Stevenson was lively and vivacious; in fact, she was, as someone once put it, 'as sweet as sugar'. She was her son's earliest biographer, and his encourager in the paths of literature. She preserved all newspaper cuttings concerning her son upon which she could lay her hands.

² Chatto & Windus (1887).

As already stated, it was decided, after the death of Louis's father, that Louis and his wife and step-son, together with Stevenson's mother, should leave England to seek happier climes. They embarked at London Docks on 21st August 1887 and sailed across to Havre for the vessel to take her cargo on board. 'We presently discovered', writes the mother, 'that the cargo was to consist of two hundred and forty horses.' As a matter of fact, there were not only stallions, but apes. 'We agreed to make the best of things and look upon it as an adventure.'

Two days after their arrival at New York they went to see the first performance of *Dr. Jekyll and Mr. Hyde*. There was a full house and the play was enthusiastically received.

Shortly afterwards they all made their way to a little place called Saranac, up in the Adirondack Mountains on the Canadian border. Here they stayed for some months in a house known as Baker's Cottage, beautifully situated above the river upon which they looked down. There is an amusing touch in a letter she wrote on 19th November: 'When Louis and I are left to ourselves it seems oddly like the old days at Heriot Row. Then, when papa dined out, Louis and I used to indulge in dishes we were not allowed at other times—particularly rabbit-pie, I remember; and so we do still. I sometimes almost forget my baby is grown up.'

Five months later she wrote from New York: 'Sometimes I am very homesick for my ain grey toon, and don't feel as if I could stay away much longer. If Fanny can find us a yacht in San Francisco we *may* go and sail about the Pacific for next winter, but at present it is all a peradventure.' In May there is a further letter: 'We have got a yacht and are to sail from San Francisco on 15th June for a seven-months' cruise in the South Seas. It seems almost too good to be true. Louis's heart has long been set upon it, and it must surely be good for his health to have such a desire granted.'

On board the *Casco*, on 15th July, she wrote: 'Louis goes about in shirt and trousers and with bare feet. He is up the first in the morning and is generally the last to go to bed. What do you think of that? I am generally up at seven; once I was even out at five to see the sunrise. The sunrise is the great spectacle of the day. Once, when I was sitting in the captain's chair, on a stormy day, I was sent spinning across the cabin and struck my head upon the sofa. But I wasn't hurt in the least: see the advantage of a hard Scottish head!'

On 27th December, still on board the *Casco*, Mrs. Stevenson writes to her sister: 'Pere Bruno is going to take Louis as the text of his sermon. I think this should delight Cummey's heart when she hears of it. This time Louis is to be held up to the people of Tautira because he was so cheerful and uncomplaining during all his stay there. Then his style of dress is to be held up as an example: he only wore what was useful and necessary, and never went in for anything ornamental or extravagant. Louis is delighted that *at last* he has found someone who appreciates his taste in dress; and he wishes he could have a copy of the sermon to send to some of his scoffing friends. I think his dress should rather have been held up as a beacon to warn than as an example to imitate, seeing that he seldom wore anything but a pyjama suit intended only for sleeping in, very badly shaped, and *dreadfully* unbecoming! We spent nine weeks in all at Tautira, and so far as Louis's health is concerned the change in

him is something marvellous. He has been able to write a good deal, and has nearly finished *The Master*.'

R.L.S. eventually decided to make his home on the island of Upolu, in the Samoan group, and while the new residence was being built his mother returned to Scotland to settle up her affairs there, so as to be free to carry out her intention to make her son's home in the South Seas her own. She left Scotland in the autumn of 1890 and reached Sydney in January 1891. Louis had journeyed from Samoa to Sydney to meet his mother, but he took a bad chill and became so ill that, instead of the son taking care of the mother, the mother had to take care of the son. Mrs. Stevenson was greatly charmed by her first sight of the new home and its surroundings. She wrote to her sister: 'I have had my first glimpse of the new home in Samoa. The scenery is fine. Vailima came in sight high up among the splendid woods. Louis's love for the place was strong in his eyes as he looked at it and pointed it out to me.'

As the new house was not quite ready, Mrs. Stevenson returned to Sydney, afterwards visiting New Zealand, and finally she reports from Vailima on 10th May: 'Home at last.' Seventeen days later she writes: 'I really forget sometimes that Louis has ever been an invalid; he looks so fit and works so hard: and as to Fanny, it is simply amazing what she gets through.' On 18th December she wrote: 'Another Christmas has come and gone, bringing with it, as usual, many sad and many happy memories. How much lies behind us as we grow older; and, as Louis always replies to any such trite remark, how much may still lie gloriously ahead!'

For eighteen months or so Mrs. Stevenson shared the busy life at Vailima, and then she left to spend a year in her native land. In May 1894 she was in Sydney once more. From there she wrote to her sister: 'We drove thirty-six miles through the Blue Mountains, and I cannot imagine anything much more lovely. I have been "seeing the sights" of Sydney as I never have before, and enjoy them greatly.'

In November 1894 there were two special feasts at Vailima, the first being Louis's forty-fourth birthday and the second Thanksgiving Day. Both these occasions are charmingly described in the mother's *Letters from Samoa*. For the birthday feast one heifer and twenty pigs were roasted whole. 'Dear Lou,' she wrote. 'What cause for thankfulness it is that he has been spared to see his forty-fourth birthday in so much health and strength!' She little dreamed that in a few weeks the end was to come.

About the Thanksgiving Day feast she said: 'Louis, after dinner, mentioned some of the many things he had to be thankful for, and one of these was that he had his mother still and always with him.' 'There, on my right,' Louis had said, 'sits her who has but lately, from my own loved native land, come back again to me; her whom, with no lessening of affection for others to whom I cling, I love better than all the world besides—my mother.' Four days after this very happy occasion his spirit passed elsewhere.

On 4th December, the day after the passing, she wrote: 'How am I to tell you the terrible news that my beloved son was suddenly called home last evening? At six o'clock he was well and helping Fanny to make a mayonnaise sauce. All at once he put both hands to his head and asked: "Do I look strange?" Fanny helped him into the hall and called for us to come, but he was uncon-

scious before I reached his side and remained so till, at ten minutes past eight, all was over. I scarcely know what I am writing. I feel desolate indeed.'

After a few weeks Mrs. Stevenson decided to return to her native land for the remainder of her days. She passed through Sydney once more, being there in February 1895. Back once again in Scotland she took her place and lived her life with unflinching bravery. The one theme she liked to hear others broach, and that she herself delighted to enlarge upon, was 'Louis.' Appreciation of him was as balm to her wounds. 'I have my precious memories left,' she would say, 'and I feel I have much cause for thankfulness; but still my heart cries out for my boy.' In the Heriot Row family Bible she entered first the record of her husband's death and then that of their only child. And after that she added a few words from the familiar Book of Psalms: 'I was dumb; I opened not my mouth; for Thou didst it.'

'My heart cries out for my boy' was her moving confession. It did not have to cry out for long. At the end his name was almost the very last word upon her lips. She was taken seriously ill with pneumonia, and on the evening before she passed away she started up suddenly in bed and called out: 'There is Louis! I must go!' She fell back unconscious, and never came to again. That mother of his—how he loved her! Not even in what we call the other world could he rest until she could go to be with him. And now—happy mother, happy son!

One can never think, of course, of Maggie Stevenson as the mother of R.L.S. without thinking of that devoted nurse whom he himself described as 'my second mother'. What Louis owed to these two women it would indeed be difficult to express. Between Maggie Stevenson and Alison Cunningham there was the closest sympathy and understanding, and the two women were in the happiest harmony and concord in their devotion to the child who needed their combined care to keep the spark of life alive in his frail body. It is said that once a lady, after standing to gaze at a portrait of Maggie Stevenson, said to Cummy, who was near at hand: 'A beautiful woman that!' Cummy's simple but significant reply was: 'If you please, ma'am, she had a beautiful soul.'

HENRY J. COWELL

Notes and Discussions

CHURCH UNION IN NORTH INDIA

Further Progress

IN FEBRUARY 1948 the Round Table Conference, representing Methodists, Anglicans, and the United Church of Northern India (Presbyterian-cum-Congregationalist) met again at Allahabad in the beautiful surroundings of the Agricultural Institute, which is a union institution. The conference was a strong one, as will be seen from the fact that it contained three diocesan bishops, the principals of three of the largest Christian colleges in North India, the principal and the acting-principal of two important theological colleges, the

President of the National Christian Council, the Moderator and the Stated Clerk of the United Church of Northern India, an ex-Chairman of the North India Provincial Synod of the Methodist Church, and its present secretary, and a university professor.

Considerable progress was made. The statement about the unification of the Ministry was reworded, at the request of the Methodist representatives, but with complete unanimity. It will now read as follows:

This Conference accepts the principle of the Unification of the Ministry by the mutual laying-on of hands *in a solemn act of humility and rededication with prayer*. This involves the acknowledgment of a common lack in all our ministries due to our divisions in that they are limited in authority and have not the seal of the whole Church. *In this act we seek the grace of God for the wider and more effectual fulfilment of our ministry under God's gracious providence in leading us into this union.*

We propose that at the inauguration of Union, the existing presbyters and bishops of each of the uniting Churches should accept through the laying-on of hands of the duly authorized persons of the other Churches uniting with them the additional authority . . . that they lack in separation. This should take place at a solemn service, an essential part of which should be prayer for the additional gifts that God alone can bestow.

We are of opinion that it would be necessary after the consecration of the bishops of the United Church for *such services to be held in each area*, in which the authorities of all the uniting Churches would take part.

We suggest that at the laying-on of hands the following words or words closely similar should be used:

Receive the Holy Ghost for the fuller exercise of Christ's ministry *in the office of a presbyter* in the Church of God; and for a wider and more effectual service therein take thou authority to preach the Word of God, to fulfil the ministry of reconciliation, and to minister Christ's Sacraments in the congregations whereunto thou shalt be further called or regularly appointed. And see that thou do all these things in brotherly partnership with God's fellow-workers whom in this union He has made thine.

Inquiry had made it clear that there was in various quarters much objection taken to the phrase 'supplemental ordination', as appearing to imply re-ordination, with its concomitant implied denial of the existing orders of ministers of the various Churches now negotiating. No one wanted or was willing to tolerate that. It must be remembered that the phrase 'supplemental ordination', although it has come to be used, has not been asked for in North India by any of the Churches taking part in these discussions, and indeed the Conference has reverted to the words used by the General Council of the Church of India, Burma, and Ceylon in its famous resolution of February 1944. (N.B. In the revised wording given above, *italics* show where changes have been made; dots show where words have been omitted).

It will be noted by those who can refer to the article on Church Union in North India in the January issue of this REVIEW that the word *priesthood* has been omitted in the proposed words to be used at the unification ceremony. On all hands it was admitted that the present phrase was better. It was suggested originally by one of the Anglican bishops present at the Conference, and has been generally accepted.

Other important work was done in the rearrangement of the material agreed

upon, in the insertion of a definition of the Church (taken from the South India Scheme), and of a statement on the Autonomy of the Church and another on the duties and status of the *local* congregation. A moderately detailed constitution for the Diocesan Councils, and the Synod (the general assembly of the proposed Church) was adopted. The Conference has, however, been anxious not to overweight the scheme with more constitution than is essential at the start. It will, we think, be much better for the new Church to work out the details of much of its constitution itself.

A good deal has been remitted to the Continuation Committee, with a view to the preparation of what may really be called a scheme, such as can be considered by representatives of the Churches in a joint committee. Our own Church and the Church of India, Burma, and Ceylon are definitely negotiating for union, but the Methodist Church in Southern Asia and the United Church of Northern India have not yet gone quite so far as this.

What has been done at Allahabad still needs to be accepted by the Churches; for example, our own Church will have to consider it in the Northern India Provincial Synod of 1949, and again, after remitting it to the District Synods of 1950, to reconsider it in view of their proposals in February of that year. Even then it is almost certain that the scheme will not be complete enough to send to the Methodist Conference as a whole, though it may be hoped that the general principles may be before that body in 1950.

The delays of constitutional machinery are such that it looks as if, even supposing everything goes smoothly, it can hardly be possible for union to be achieved earlier than 1953, and actually it seems as if 1952 were the earliest possible legal date. The autonomous Churches are each obliged to refer constitutional matters to the lower courts of the Church, such as diocesan councils, and these must report to the highest court. In no Church does this court meet annually.

Finally, it has been decided not merely to print a large revised edition of the Proposed Basis and Constitution in their present form in English, but also to have the Basis translated into the principal Indian languages of the area. The greatest need now is publicity, both in India and in the sending countries. For even the autonomous Churches cannot afford to flout the opinion of the Churches from which they are derived. The missionary work of the Church in India still depends, and will long depend, largely on help from abroad, and it is the intention of the Churches concerned that after union all that fellowship should be maintained which they at present enjoy with other Churches, especially with their parent Churches.

W. MACHIN

SIR THOMAS DYKE ACLAND (1809-98)

The Father of the 'School Certificate'

WE HAVE now moved half a century away from the age of Gladstone. This distance lends a certain enchantment to the pattern of those times. For, though we smile at the Victorians' pride in their 'progress', we envy their feeling of the importance of that progress. We tend to look back on those days

as a veritable golden age, for notwithstanding its discomforts, its injustices, its hypocrisies, there was a certain seriousness about their views which, whether we like it or not, fascinates us.

It threw up clusters of great men. One of them was Thomas Dyke Acland, and he came from a remarkable family that had been woven into the texture of West-Country life since the first baronet garrisoned his Devonshire estates for King Charles. They had been empire builders too. A great-uncle of our Thomas had fought against the American colonists, and had then fought a duel to defend the character of his enemies. The family estate was Killerton, a large country house that lies among the rolling parkland and trees north-east of Exeter on the Cullompton Road.

Thomas Acland showed, even in his early years, that he had full measure of the family failing—impetuosity. When he was seventeen, reading with a tutor before going up to Oxford, the tutor complained:

He has got rid of a quantity of what Darwin calls sensorial powers or animal activity. He perpetually stops to throw a stone, or to play with the dog, or to run upon a bit of wall, or to hop over some inequality.

Yet five years later this impulsive boy took a double first at Oxford and was elected to an All Souls' fellowship.

He earned something at Oxford that was rarer than intellectual distinction, and that was the friendship of W. E. Gladstone. It was one of the great friendships of the time, beginning when they were at Oxford and lasting for seventy years. They followed divergent paths on graduation. Gladstone went into politics while Acland dallied with the law, perplexed for six years as to what was to be his real vocation in life. It was in these six years that he came under Coleridge's influence and became a Tory, a political conviction which mellowed, like that of his friend Gladstone, into the Liberalism of later years. (In these days the rhythm is different—for today undergraduates seem to start on the left and end up on the right.) For he was deeply religious. When he did get into Parliament he threw himself against the Radical demand for a Committee of the Privy Council to supervise the annual dole of £20,000 which the Government were dispensing to the voluntary schools catering for elementary education. Both in 1838 and 1839 he spoke vigorously against the project, pointing out that it meant the end of the Established Church if a minister of public instruction were to be appointed. It was not mere criticism on his part. He gave up his All Souls' Fellowship and concentrated on organizing the Established Church in its dioceses for educational work. He was all activity. To his rooms came Gladstone, Lord Ashley (later Lord Shaftesbury), and other reformers to form a small committee of action on the plan. Even the great Sir Robert Peel took kindly to the idea. Its first-fruits were the Diocesan Training Colleges, like Exeter and St. Mark's, Chelsea, and in one year sixteen diocesan boards of education were established and eighty subordinate authorities were organized. So seriously did the little company regard their work that they formed a small brotherhood with rules for systematic devotional exercises and works of mercy, and Acland compiled a short Book of Hours. He married too, at this time, and his wife enabled him to see his defects.

His independent, energetic spirit cost him his seat, for he voted for the

repeal of the Corn Laws. As if to make it up to the farmers, and to show them how they could compete with the foreigner, he now began, at the age of 38, to study chemistry at King's College, London, with a view to its practical application to farming. He was successful. A steadily increasing spate of tracts on scientific farming poured from his pen till he was well over eighty. He turned any means to account to spread his ideas. On leaving the House of Commons he took over the Bath and West of England Agricultural Society and so extended its activities that its membership covered the West of England. He edited their *Journal*. He began to conduct experiments on his own lands, and later, when he inherited Killerton from his father, he set up experimental grass plots in the park, and a model dairy in the estate. But perhaps the most momentous idea which he succeeded in putting into operation was that of the local certificate examination, for, hoping to entice the farmers' sons to the middle-class schools, he persuaded his old University to offer the prestige of its name and support to the examination of pupils from the middle-class schools at Exeter. His original idea was that some title like 'Associate in Arts' (A.A.) should be awarded to the successful candidates. Mercifully more prudent counsels prevailed and the examination remained to be called 'the school certificate'. He went North to Birmingham soon after to contest the Parliamentary seat against John Bright, but the spirit that carried all before him in the West was lost in the Black Country, and he was defeated.

This did not damp him, and he celebrated his fiftieth birthday by a fresh burst of activity. The country was disturbed by rumours of the designs of Napoleon the Third and the call for volunteers was made. Acland leapt to respond, and formed one of the first, if not the first, corps of this kind in England at this time. As luck would have it he had just returned from France as the scare began, so he was well informed of the dark designs. He grew a moustache and beard to give him a more military air. He enlisted his neighbours and made his house the unofficial headquarters of the movement. He set up a range, and one small farmer complained that he had been nearly shot by a stray bullet. He made his coachman learn the bugle calls. He experimented with equipment that the average soldier might carry, and so comprehensive a scale did he envisage that *Punch* published a cartoon of one of his Devonshire Volunteers. But it was no laughing matter to be under Colonel Thomas Acland, for he worked his officers hard. One of them complained of Acland's habit of waking him up in the middle of the night to explain an idea, and another of losing weight. Yet Acland was never a 'jingo' (to use a word current in the music halls fifteen years later) for, while standing erectly on parade, he could notice scenes of colour and beauty in the sky, and his loud and penetrating military voice concealed his real inner self.

It was illogical that such a man should be allowed to remain outside the House of Commons, and in 1865 he was returned for his father's old constituency as a Liberal. But, though his friend Gladstone became Prime Minister three years later, he was never completely at home in the new Gothic building that had replaced the 'old box' he first knew, and the faces of the new Town Members were unfamiliar. His volunteers, his sketching, and his continual delight in meeting people kept him occupied. He maintained his sturdy independence and was one of Gladstone's few friends who really told him the

truth. In 1866 he reminded Gladstone of his debt to the people and compared it to that of a wife to her husband. He warned Gladstone not to immerse himself in Homer and religious questions, and urged him to read the newspapers and feel the pulse of his followers. But Acland had his responsibilities too, for in 1871 the management of the family estates passed into his hands. It was a task that took all the energies of a man of sixty-two, for his father's generosity had resulted in the estate being sadly out of repair. The task took him the next twenty years. He accomplished it by living with great simplicity, and devoting all his energies to supervision. He cut down expenditure on what he called the 'three Gs'—game, garden, and gammon—and only spent money on improving the property. He began to farm himself, and on his frequent visits round the estate would inquire into everything from the dairy to the education of tenants' children. For he took a great interest in his tenants, asking them such questions as: 'How would you measure a half round field?' or 'What are the chemical components of a load of dung?' In one of his experiments as to the nutritive values of certain foods he personally cooked some rice and cheese and took it round to a cottage. One villager's remark sheds a world of light on his skill as a cook. Asked how he liked the rice and cheese, he remarked: 'It gave us heart-burn powerful, Sir Thomas.' So much was his heart in this work that whenever an Agricultural Exhibition was held in the West Country, Sir Thomas would always be there to 'say a few words'. For he took his responsibilities very seriously and wrote:

I am sure that neither farmers nor landowners have anything to fear from a self-reliant body of educated labourers;

and again

I wish there were a law to compel me and all Dukes to sell land which does not fulfil certain conditions, sanitary or otherwise.

So much did he become part of the community in which he lived that Gladstone's offer of a peerage was refused, and it was only with difficulty that he was persuaded to accept the dignity of being a Privy Councillor, for he appeared to be happier riding with his bailiff over the moors, or showing a housewife how really improvident bad vegetable peeling might be.

When Gladstone made the great decision to stand for Home Rule, Acland stood by him loyally though it once more cost him his seat. He wrote to Gladstone:

There is a connexion between what is going on in Ireland and the whole principle of landed property. I feel that a new order of things may be impending, and often say 'the world was not made for a few landlords'. But we must try to act right, remembering as I said repeatedly in my election that the private ownership of land involved public duties and responsibilities.

This warm encouragement was much appreciated by Gladstone, who was as lonely as a man on the pinnacle can be, and he wrote to Acland:

The thought of you and your warm sympathy is to me as a cheerful fire in freezing weather.

Out of Parliament and seventy years old, he turned with eager vigour to the fields of education once more. He felt he must play a part in the extension of university tutorial classes, and so he wrote a short philosophical treatise for their use, which he dedicated to Gladstone. In it is contained the testament of his life:

Thought is not a mere succession of impressions derived from nature, nor of states of consciousness within the mind, but the act of a responsible personal being, which should lead to faith in a personal God.

In the spring of 1897, when he was eighty-eight, he wrote ten letters in a fortnight to his son, who was then the leading Liberal authority on educational matters. In them Acland tried to point out the way in which the State could help the voluntary schools and, so strongly did he feel about it, that he lay awake half one night, and had a candle lit at four in the morning so that he could jot down his ideas.

His end was fitting. He died within a fortnight of his friend, Gladstone, and the report of his death followed that of Gladstone's state interment in the abbey. As Acland was buried in the family grave-yard at Columbjohn, which his family had held since the reign of Elizabeth, a fine character vanished from that middle stratum of public life that lies between Parliament and People. It is easy to dismiss him as a magnificent anachronism, but his suspicions of the Victorian fanfares about the benefits of expanding trade, we can appreciate.

'What will this Island come to at last,' he wrote to Gladstone in 1864, pointing out some of the misery of East London.

There is something not satisfactory in all this accumulation of wealth with so much misery by its side. I don't want to see our large properties all *moreclettes*, nor our agriculture reduced to the level of France.

He stands out across the years, as he still looks down from the great staircase at Killerton, as a Roger de Coverley of the nineteenth century, whose roots were in the soil he loved, and whose faith was unshakable.

W. H. G. ARMYTAGE

THE WISDOM OF THE ANCIENTS

MOST PEOPLE are content to leave the science of thought to the acknowledged philosophers. But it would be a mistake to think that it is a superfluous branch of knowledge, a luxury long since superseded by the physical sciences which have contributed so much toward material progress. The ancient philosophers looked upon it as the highest form of study: philosophy is literally the love of wisdom.

Philosophy can never be out of date, for it treats of the laws of thought without which we cannot attain practical knowledge of any kind. Invention would be impossible without a prior philosophy. The thinking of the intel-

lectual giants such as Socrates, Plato, and Aristotle has influenced thought throughout the ages. It has taught men how to think; it has given them the principles, without which their thought would have gone astray. The least scientific discovery depends on right reasoning; and it was the great thinkers of ancient Greece who taught systematic reasoning on the right lines.

In more modern times, Blake and Wordsworth, the poets, set a fashion of philosophy from the study of Nature. It is thought to have some affinity with the method of Plato. But that is unlikely, for Plato was more interested in the human mind. 'Trees and fields tell me nothing': he said, 'men are my teachers'; a sentiment echoed by the poet Pope in his *Essay on Man*: 'The proper study of mankind is man.'

Plato was a pupil of Socrates, who has been regarded as one of the wisest men in history. Socrates was born about 470 B.C. His father was probably a worker in stone, and his mother has been described as a midwife, though this must not be taken to mean a professional midwife in the modern sense. Socrates is perhaps most popularly remembered by his shrewish wife, Xantippe. Some say that he married her in order to mortify himself by submitting to her perpetual nagging. There is the famous story of the occasion on which she emptied a pail of dirty water over the head of her long-suffering husband, after a particularly stormy passage. To this his comment was: 'Ay, ay, we always look for rain after thunder.'

Socrates was opposed by the Sophists, who used philosophy not to discover truth, but to score over others in argument. It is they who were responsible for the method of 'sophistry', which has no regard for facts, but merely puts forward plausible propaganda. It was largely the Sophists who secured Socrates' condemnation to death. He was accused, slanderously, of corrupting the youth of Athens, and sentenced to take his own life by drinking hemlock. He could keep his serenity of mind to the last; and in his last moments even reminded his attendant that 'we owe a cock to Aesculapius' (the god of medicine); he asked that it be paid.

Socrates had a number of pupils, but probably no 'paying' pupils. He would get into conversation with all kinds of men, and has left us the legacy of the Socratic 'method'. Plato records numerous conversations with Socrates as the chief figure, but it is not certain whether Plato's 'Socrates' is real or fictitious. The conversations may be imaginary, but they represent to some extent his thought, and certainly his method, which is that of the 'dialectic'.

Socrates playfully referred to his method as 'midwifery'. It aimed at getting others to bring forth their own thoughts. In teaching, he believed not in laboured instruction, but in training his pupils to express their own ideas on any given subject. At the same time, he led the discussion along the lines he had in view, so as to elicit the truth, correcting wrong ideas as they arose, or rather leading the other to correct himself.

No better method could be devised for real mind-training. It is used in more than one modern educational system, notably the 'heuristic', which aims at helping the pupil to find out all he can by his own efforts, always, of course, under the guidance of the master.

Plato was born in Athens in 427 B.C., and was about twenty-eight when Socrates died. He wrote much, his best-known work being, perhaps, his

Republic. His teaching is scattered over his various works, so it is not always easy to elucidate it exactly. The idea that philosophy has little practical value is dispelled by a study of Plato, for he sets out a whole scheme for an ideal state of society. He has no use for bad workmanship or bad art. He is the enemy of the shoddy.

Here is a typical quotation from the *Republic* on this point:

Then we must speak to our poets and compel them to impress upon their poems only the image of the good, or not to make poetry in our city. And we must speak to the other craftsmen and forbid them to leave the impress of that which is evil in character, unrestrained, mean, and ugly, on their likenesses of living creatures, or their houses, or on anything else which they make. He that cannot obey must not be allowed to ply his trade in our city.

Our own planners might do worse than take hints from Plato.

But the most striking feature of Plato's philosophy is his theory of Ideas. It has always been the task of the philosopher to explain how the mind grasps the reality of what it sees, hears, touches, and so on: all, in fact, that comes to it by way of the senses. When we think of a horse, for instance, we do not run through a catalogue of all the different horses we have ever seen or heard of: brown, black, grey, dappled; bony, knock-kneed, heavy, handsome. We could not do so; instead, the mind has a kind of common measure of all horses, the idea of 'horse' in the abstract.

Plato said that this idea—and it applies to anything: man, monkey, mountain, apricot—represents the Ideal; that there really exists somewhere or other an ideal horse, man, monkey, and so on, the most perfect of its kind, and that it is of this Ideal that the mind adverts to in its thoughts of 'a horse', 'a man', 'a tree'.

This theory is not so absurd as it seems at first sight. It is in part at any rate a tribute to the truth that everyone does tend to search for perfection; that the mind has ideals to which it wants things to conform. A jockey, proud of his mount, might chaff the rider of a poor scraggy specimen in a country lane. 'You don't call that a *horse*', he might say, knowing very well that it is. But the recognition by the mind that there is an ideal which is the standard of comparison is universal. Plato's theory is at least true in so far as it states that.

But Plato had no warrant for giving the Ideal an existence of its own. And it fell to Aristotle, his most brilliant pupil, to correct him by modifying the theory. Aristotle was born in 384 B.C. and was the son of a physician. For a time he studied medicine himself. At the age of seventeen he went to Athens to finish his education, and it was there he came under the influence of Plato. On Plato's death in 347 B.C. he left Athens, and shortly afterwards married. He returned in 335 B.C. and founded a school. He died in 322 B.C.

Aristotle was doubtless by far the most acute intellect of the three philosophers of our study. He was called 'the master of those who know', though it must not be forgotten that he was able to profit by the intensive thought of his predecessors. Aristotle taught that the general idea of a class of beings: man, horse, monkey, did not originate, as Plato had thought, from an ideal in the mind, but from the thing itself.

The idea having been formed in the mind it remains there to be referred to

when needed. For instance, if one stands in front of a monkey cage at the Zoo, and says: 'That is a monkey', the mind recognizes that this particular animal has a common nature with others of its class. It is only after reference to the idea of monkey already in the mind, and formed from previous experience, that one accepts this creature as one of the class of monkeys, even though the process may in practice be instantaneous.

But is all this important? Very, since it emphasizes the reality of things as linked together in their proper species. If we did not admit a universal idea to connect up individuals of the same species we should have merely a series of individuals with nothing in common. We should have to describe each individual thing separately; but even that would be impossible, since there would be no words to convey ideas. Take 'word', for instance; what is it but the term which links together every word ever invented? There could be no language at all unless there were general ideas to be conveyed.

Philosophy has a bearing on all branches of knowledge, for ideas and their right marshalling are essential to each. But for the fact that the various problems as to how we think and know have been thrashed out ages ago, we should be unable to advance today. 'All men by nature desire to know', said Aristotle, which was the justification of his own attempt to teach.

Aristotle is best known for his *Ethics*. In them he shows that men always aim at what seems to them to be good. 'Every art and every inquiry', he says, 'every action and choice, seems to aim at some good; whence the good has rightly been defined as that at which all things aim.' But there is a whole scale of 'goods', one subordinate to another: for instance we may take a sleeping draught to make us sleep, but that in its turn is for the purpose of procuring health. Aristotle is intent on finding the highest good, but it is a science in itself to work out what a man may or may not do in following what appears to him to be good.

When a man commits a murder, it is usual to look at once for the motive. He does not kill for the sake of killing, unless he be a homicidal maniac. Normally he looks for some good or other he thinks to secure from the crime, such as money or freedom from blackmail. Obviously no one may do just as he likes in order to secure the good as he sees it.

Aristotle discusses 'happiness', which is not to be confused with pleasure, though in his scheme pleasure is one of the elements of happiness. He arrives at the conclusion that man's complete happiness is found in exercising the mind on the noblest objects over 'a complete term of years'. But it is a practical philosophy he teaches. Like Plato, he treats of politics and the State. His maxim, 'The same things are best for individuals and States', is one that might be pondered to advantage by everyone zealous for world reformation.

C. J. WOOLLEN

Recent Literature

The Hebrew Prophetic Consciousness, by Harold Knight. (Lutterworth Press, 10s. 6d.)

Dr. Knight is sixth-form master at The King's School, Canterbury, and he has written a very readable and most helpful book on Hebrew prophecy. While he starts from the work of the late Principal H. Wheeler Robinson (whose initials he invariably inverts), he goes on to make a definite contribution of his own toward the elucidation of the problems of prophetic inspiration. His whole study is based upon two distinctions which he makes clearly and correctly from start to finish. He distinguishes between Semitic ecstatic manticism and the coherent and controlled inspiration of Amos and his successors. He is also properly appreciative of the wholly different assumptions and attitudes of the Hebrews and the Greeks. The importance of these two distinctions in the study of the Old Testament, and indeed of Christian theology, cannot be overestimated, as Dr. Knight points out again and again. In each case the distinctive Hebrew emphasis is on the Spirit of God—invading, quickening, and transforming human nature—as against the idea of the deification of the human soul, which is the basis of all ideas of ecstasy, whether in Semitic manticism, or in Catholic mysticism, or, indeed, in not a little Greek philosophy. The first part of the book deals with the history and the psychology of prophecy, and the second with the theology involved. Under the latter the most important emphases are on the reality of the Suffering God and the deliberate approach to man of a Personal God. The author rightly condemns the contrary doctrines of the Impassibility of God and man's intellectual approach to an Absolute. It is inevitable that the author should have a firm grasp of that bulwark of Protestantism, the *Testimonium Spiritus Sancti Internum*. I have but one criticism of this admirable book. The author is thoroughly conversant with the German work on the subject, but he makes no reference to the books of such English scholars as Drs. Theodore Robinson, Aubrey Johnson, and Norman Porteous.

NORMAN H. SNAITH

Prophet and Nation: A Reconciliation of Divided Loyalties, by E. L. Allen. (Nisbet, 7s. 6d.)

The main theme of this book is the conflict of loyalties in which the prophets found themselves as between the God who had called them and the nation of which they were members. When prophecy first emerged, in the days of Samuel, the immediate aim of the prophets was to unite Israel in loyalty to Yahweh, under the leading of the monarchy, against Philistine aggression. Those were days in which the purposes of Yahweh and the purposes of Israel might be said to be the same. The Micaiah episode (1 Kings 22) points to the emergence of a distinction between 'true' and 'false' prophecy. For the false prophet the belief that 'the purposes of Yahweh and the policies of the nation were one and the same thing' was a fixed idea. For the great prophets of the eighth to the sixth centuries, on the other hand, Yahweh was supremely a moral Being, while Israel had come to be degenerate and immoral. God, said Amos, having to choose between righteousness and Israel, would destroy Israel. The matter, however, could not rest there, and Dr. Allen seeks to indicate the contributions made by the other great prophets to a more adequate solution of the problem. For Hosea, the purpose of punishment was not annihilation, but chastisement and renewal. Isaiah conceived of a righteous remnant, and he gathered round himself disciples who should be the first-fruits of such a remnant. Jeremiah in

a real sense was the remnant, the slender thread upon whose loyalty the survival of the true Israel depended; and his oracle of the New Covenant anticipated the creation of a regenerated community. Ezekiel, in his vision of the valley of dry bones, saw the *survival* of one remnant, and, by adopting and expanding Jeremiah's teaching about the new heart, the *creation* of another. Finally, the Second Isaiah looked beyond his own nation to the Gentiles, and was able to restore the broken unity of Yahweh and Israel because he had seen that the truth of the former, and the mission of the latter, were intended for all mankind. This fresh and stimulating volume is abreast of the literature on the subject, and contains a useful bibliography. The teaching of the prophets has never been more relevant than today, and this is a book which can be thoroughly commended to the discerning preacher.

CHRISTOPHER R. NORTH

The Poetry of the Old Testament, by Theodore H. Robinson. (Duckworth, 6s.)

A new book by Dr. T. H. Robinson is always sure of a warm welcome; and this volume will not disappoint Dr. Robinson's expectant readers. It contains the substance of a lecture course delivered at University College, Cardiff, adapted to the needs of a wider public. Chapters One and Two deal with the general relation between prose and poetry and with the forms of Hebrew verse; and it would be difficult to find as lucid and enlightening an account of the latter subject within the compass of twenty-five pages. The remainder of the book deals with the poetical sections of the Old Testament outside the prophetic literature. One chapter is devoted to isolated poems, two to Job, three to the Psalms, and one each to Proverbs, The Song of Songs, and Lamentations. In spite of the author's apologetic remarks in his Preface, it would be difficult to praise too highly the account which he gives of the Psalter, but it is perhaps invidious to single out one chapter for praise in a work which is so uniformly excellent. There are here all the characteristics which we have learned to look for in Dr. Robinson's books. The problems of authorship, date, integrity, and the like are treated with freshness and ease; so that the reader is introduced to the salient facts without being either overwhelmed with partially relevant detail or misled by vague generalities. The teaching of the several books is summarized in masterly fashion. Although there is no room in the book for detailed exegesis the author lights up passage after passage of Scripture by the penetrating insight which is born of truly sympathetic scholarship. On points of detail, of course, there is room for disagreement. Not everyone, for instance, would admit that 'as a matter of fact' the writer of Psalms 42-3 'had nearly been drowned in a pool at the foot of some waterfall'. This sound and stimulating book should drive many to further study; and for their guidance an excellent bibliography (compiled largely by Professor A. R. Johnson) has been provided, for which both teachers and students will be grateful.

GEORGE W. ANDERSON

The Jewish New Year Festival, Its Origin and Development, by Norman H. Snaith. (S.P.C.K., 13s. 6d.)

Mr. Snaith has brought the fruits of a wide scholarship to this study and has covered in it a general examination of the development of the calendar among the Jews. The whole work is of outstanding importance. In a previous book, *Studies in the Psalter*, Mr. Snaith examined, so far as the 'Coronation Psalms' are concerned, Mowinckel's theory of the annual New Year Coronation feast of Jehovah as a dramatic representation of the enthroning of Jehovah as King in line with the general myth-ritual pattern of Semitic religion. The present volume is a comprehensive examination of the whole of Mowinckel's theory, and argues that the 'King motive'

in the observance of the first day of Tishri is no older than the Second Century A.D., and that prior to that date the day was a day of penitence. The argument is supported by a wealth of evidence, ranging from Samaritan sources to those of the Jews of Kai-fung-fu, and (as I believe) it adequately sustains the thesis. The author faces the difficult problem of the change of calendar occasioned by the Exile, and it is here that there falls an examination of *chodesh* (new moon). Mr. Snaith holds that *chodesh* should be translated 'new month day' rather than 'new moon day', and on this basis seeks to resolve the age-old difficulty of the interpretation of the Hebrew in Psalm 81⁴. He believes that so far as the pre-exilic calendar is concerned *chodesh* should be identified with the full moon and not with the new moon. Carrying forward his earlier contention that Mowinckel's 'Coronation Psalms' are in point of fact Sabbath psalms, the author contends that in pre-exilic times the associations of the Sabbath were those of joy and mirth; and that the origin of the post-exilic sabbath with its strict taboos is traceable to the association of all sabbaths with the restrictive taboos of the new month days of the Mesopotamians. Again, in an examination of the Benedictions for New Year's Day, he shows that the inclusion of the *Malkiyyoth* for *Rosh hashShanah* during the Second Century A.D. makes it doubtful whether there is any ground for connecting this day with any King festival in an earlier period. Mr. Snaith is to be congratulated upon a work which will commend itself to every Old Testament scholar and occasion the re-examination of many points in Old Testament scholarship.

T. POWLEY ADDISON

Pascal and Kierkegaard: A Study in the Strategy of Evangelism, by Denzil G. M. Patrick.
(Lutterworth Press, 2 vols., 15s. and 25s.)

The disintegration of Christendom and the spreading disease of secularism have made evangelism once more the most imperative task of the Church. But how, by what methods, is this task to be fulfilled? To this question Dr. Denzil Patrick's two volumes offer an important part of the answer. The work falls into three main sections. The first two deal with Pascal and Kierkegaard in turn, giving first a sketch of the intellectual and spiritual trends of the time in which each lived, then an account of his personal history in relation to the development of his thought, and then a systematic analysis of his work as a Christian 'apologist'. The third section compares the aims and achievements of the two men, revealing an extraordinary similarity between them, especially in respect of the 'strategy of evangelism'. The whole study is furnished with a wealth of quotations from their writings as well as references to a wide range of secondary literature—to which it is itself a substantial and very scholarly contribution. As the author wrote with a practical end in view, an Epilogue gathers up his conclusions under the title: 'Toward a Strategy of Evangelism for Today.' Dr. Patrick's thesis is that the 'grand strategy' does not change, however much the 'tactical methods' must necessarily vary according to the spiritual situation in different times and places. Pascal in seventeenth-century France faced the challenge of Libertinism and Scientific Rationalism in secular thought and an enervating spirit of 'easy devotion' fostered by the Jesuits in the Church. Kierkegaard in eighteenth-century Denmark stood opposed to a secular mood inspired by Romanticism and Hegelian Idealism and to the appalling complacency of the Established Church. The dominant features of modern secular life are described as Vitalism and Collectivism, which are but further developments of the forces at work in Pascal's and Kierkegaard's time—forces that had their origin in the Renaissance—and which are responsible for the present disintegration of Christendom. In seeking to counter these forces, both Pascal and Kierkegaard developed what is called (in a phrase borrowed from Brunner) an 'eristic apologia'. Standing essentially on the ground of Biblical Christianity, they refused to accommodate it to the spirit of the age, but

rather constituted themselves counsel for the prosecution of its rivals. Yet they thoroughly understood the mood of their time and could 'speak to the condition' of their contemporaries, whom they sought to awaken to the realities of their moral and spiritual situation so as to win from them a verdict that should be no merely theoretical assent but a responsible personal decision. One could wish there might have been a third volume, elaborating the 'tactical methods' that might be employed today within the framework of the perennial 'grand strategy', but the author was not spared to do more, for he died four years ago at the early age of thirty-seven. His death, as the Biographical Note that prefaces the first volume truly says, meant a great loss to the Universal Church.

PHILIP S. WATSON

L'Eglise et ses Fonctions, by J.-J. von Allmen. (Delachaux et Niestlé, Switzerland, Fr. 6 suisses.)

This book, a volume in an important new theological series appearing in Switzerland, celebrates the bicentenary of the death of Jean-Frédéric Ostervald, a famous minister and scholar of Neuchâtel. Ostervald wrote a number of theological books (one first printed in London), trained theological students, reformed the liturgy, introduced confirmation to the Swiss Church, and was a member of the S.P.G. He was a Church reformer, seeking to free it from both rationalism and pietism. Karl Barth calls him 'A Churchman in the grand style'. Ostervald is best remembered for his translation of the Bible into French, which long occupied a place comparable to that of the Authorized Version in England. Now replaced by more modern translations on the Continent, Ostervald's version is still used when there are French services in the Channel Islands. *The Church and its Functions* is divided into two parts, which follow and comment on the teaching of Ostervald. The first, *The Church*, begins with a consideration of the nature of the Church, and the problem of the election of its members: 'God does everything in us, but not without us.' Next, come the duties of the members, the purity of morals and doctrine. Then, the unity of the Church, the sin of schism; the authority of Bible, tradition, Reformers, and ministers. The second part, *The Functions or Ministry of the Church*, considers first the sacred ministry, and the place of the laity, and then preaching, the fight against ignorance, the teaching of the catechism. A section on the divine service follows, and the Sacraments, including Confirmation, which is regarded as more important than Baptism. The final chapter treats of ecclesiastical discipline and the cure of souls. Additional notes refer, *inter alia*, to original sin, and the necessity of ordination. There are eight pages of bibliography, and copious notes throughout. This scholarly work forms a worthy monument to Ostervald.

E. GEOFFREY PARRINDER

On to Orthodoxy, by D. R. Davies. (Latimer House, 9s. 6d.)

Secular Illusion or Christian Realism?, by D. R. Davies. (Latimer House, 6s.)

There is no doubt that the publication in 1939 of the first of these books rendered a most useful service, for it brought 'Orthodoxy' in a readable form to the notice of many people who had hitherto been unaware of the trend of much current theological thought. Since then Mr. D. R. Davies has produced a number of similar books, and we welcome the second editions of two of them. Some verbal alterations have been made (though Deissmann is still wrongly spelt), but on the whole events have strikingly vindicated the truth of Mr. Davies's earlier diagnosis. A new foreword to the first book says: 'On its original publication it got over sixty reviews, all of them laudatory except one.' Is this a broad hint to subsequent reviewers? We are glad to join the majority in praising Mr. Davies's penetrating analysis of sin, for the substitution

of a superficial optimism for the Christian doctrine of man has been a major disaster to Christian preaching. But sin is easier to describe than salvation, and for the doctrines of the Christ, of the perfection of 'Adam' before the Fall, and of the entirely sanctified man, a reader of Mr. Davies's works may still turn with profit to Wesley.

A. RAYMOND GEORGE

A Philosophy of Religion, by Edgar Sheffield Brightman. (Skeffington & Son, 18s.)

Professor Brightman of Boston University has written a valuable book, which continues a series of important works upon philosophy and religion. As he puts it: 'Our experience consists of our entire conscious life. Religion is one phase of experience. Philosophy of religion is the experience of interpreting those experiences which we call religious, and of relating them to other experiences, as well as to our conception of experience as a whole.' Such interpretation was never more necessary than today, when the accumulation of material threatens to overwhelm insight. Professor Brightman follows the empirical method, separating sharply the facts of religion from evaluations of them, and then attempting a critical and rational interpretation of the whole. This leads him to examine most of the usual philosophical problems relating to God and to man. The book finishes with a lengthy discussion of the validity of religious experience in the light of both internal and external criticism. The whole survey is most ably done, with ample knowledge, and most candid and sober judgement. There are few, if any, recent books upon the subject which can be regarded as superior to this one for breadth and accuracy of treatment within short compass. Yet one may wonder whether a philosophy of religion which largely ignores cosmological questions is quite adequate to its purpose. Probably this is connected with Professor Brightman's sharp distinction between facts and values, for he holds that 'the religious man is not concerned about bare facts or pure existence', but 'always with the control of facts by purpose'. But surely facts are the raw material of truth, and truth is a value, and an objective of purpose. Hence modern cosmology has intrinsic importance for religion. Again, can we be content to regard evil as an inexplicable fact, which leads us to accept a God who is limited in power though not in wisdom or goodness? Such a solution of the problem of evil seems to stultify the effort of philosophy of religion to interpret experience. To regard evil as a brute fact suggests a deficiency in the empirical method. However, every method has its difficulties, and we may be thankful for Professor Brightman's honest and gallant attempt to deal with his subject in his own enlightened way.

ATKINSON LEE

On the Resolution of Science and Faith, by Wendell Thomas. (Island Press, New York, \$3.50.)

Any attempt to bring nearer the reconciliation of Religion and Science commands our interest, for the issue is as open as ever. The human mind finds it hard to rest in an ultimate dualism, yet experience seems to demand it. Thus 'reconciliation' usually proceeds by yielding vital positions on one side or the other—nearly always on the religious. Professor Wendell Thomas offers us a very informative essay in which he seeks to show the regrettable effects of dualism on our thought about the Universe, and how a monistic view offers the only way through our present impasse. Christian thinkers trace their faith to its roots in the Hebrew tradition of 'the Living God'. Science and philosophy turn rather to Greece. Professor Thomas begins with 'the forgotten wisdom of Anaximander', and then shows the influence of 'the blind guides', Democritus, Plato, Aristotle. If Anaximander had known of Jesus and learnt from Him, his view of God's Omnipresence would have leavened Greek tragedy, and

Jewish ethical religion would have received a sound philosophy. Unfortunately Paul, not Anaximander, followed Jesus, and his Hellenistic dualism distorted our religion by dividing 'flesh' and 'spirit', by shifting attention from 'the individual God' (who is 'our inspiring creative self') to 'the individual human being'—that is, from the One to the Many. This led to the worship of Jesus as 'a second divinity in the world of spirits'. The second part of the book is analytical, a useful survey of the development of the concepts of modern science, from which we can learn much. The final part seeks to be constructive. 'There is no dualism between religious and scientific knowledge when we assume that all knowledge is God's knowledge of Himself operating through the world of experience.' We ask: 'What then of man's knowledge of evil? Is that also God's knowledge of Himself?' Does not the problem of evil hold us to a moral, if not a metaphysical, dualism? As against Professor Thomas, we think that sinful man's distinction from God is not limitation, but opposition. This book is an able statement of the case as it appears to some for whom 'revealed religion' is not decisive. One may ask whether it is materialistic enough. If 'God' is but 'the soul of man', do we need that name to describe it?

T. J. FOINETTE

Religion in the Twentieth Century, edited by Vergilius Ferm. (The Philosophical Library, New York, \$5.)

In this book twenty-eight chapters give an introduction to twenty-seven versions of religion. These are presented, not only in their present form, but with some regard to origins and historic development. Authors have been chosen because of their connexion, often as adherents, always as admirers, of the faith concerned. The treatment is necessarily slight, since the number of pages to an article averages about sixteen. The result is a useful and interesting book—useful because, while it is general knowledge, much of it could do with being more generally known; and interesting because the material is presented in a living way, with conviction as well as competence. Each article has a short bibliography, and the whole book no less than twenty-three pages of index. I only noticed one misprint, in the romanization of a Chinese name; but 'Acca' is better called 'Acre'. There are two criticisms of a more serious kind. First with regard to the selection of subjects. Nine are historic non-Christian religions, and with them are two nineteenth-century movements—a revival within Hinduism called by the name of *Ramakrishna*, and a small offshoot from Islam which has managed to attract a few thousands in the U.S.A., *Bahaism*. Three schools of Jewish thought are represented. Along with these there are seven brands of 'orthodox' Christianity, ranging from Roman Catholicism to the Salvation Army. This is to confuse a 'denomination' with a 'religion'. And why only seven? Why should the Society of Friends be included and Methodism and Presbyterianism left out? Six more chapters tell of heresies arising from Christianity. Second, the editor confesses in the introductory chapter that in his view today it is 'one world or none', and that we must surmount all religious divisions so that we may have time to go on living. In this category of 'time for living' our editor seems to place religion itself, not seeing it rather as a matter of eternal truth. 'The various religious households', he writes (including, no doubt, all those treated in his volume), 'must transcend their provincialisms and . . . each give voice to that in its heritage which reflects the Universal Spirit brooding upon all sons of men of goodwill everywhere.' He agrees with those who think that for a man to believe that he has a hold on absolute truth, is to be prejudiced and intolerant—yet to believe less than that is to believe too little to take one's place among religious men at all.

JOHN FOSTER

Toward a United Church, 1919-47, by J. J. Willis and others. (Edinburgh House, 10s. 6d.)

The Reunion of the Church, by Lesslie Newbigin. (S.C.M., 10s. 6d.)

Both these books were written before the Service in Madras in September last year, which inaugurated the South India Church; they were written, indeed, before it was certain that such an inauguration would take place. The attitude of the writers is therefore, 'if and when'. But neither of the books is for that reason out of date. Each in fact has a very distinct value of its own. It is not too much to say that for an understanding of the issues, narrower and wider, that are involved, and the points still to be won, or lost, a study of both is indispensable. The first, though the larger part of it deals directly with South India, contains a very useful record of the Kikuyu controversy, mainly from the pen of the Rt. Rev. J. J. Willis, then bishop of Uganda. To this generation, Kikuyu will be not much more than a name. Few will remember the storm roused when the representatives of the four missionary churches working in Uganda produced a scheme which provided for intercommunion and interchange of pulpits—on an admittedly modest and cautious scale—and concluded their labours with a joint celebration of Holy Communion; or the passionate protest of Frank Weston, the deeply beloved Anglo-Catholic bishop of the neighbouring diocese of Zanzibar. It is rather saddening to reflect how bishops, who are supposed by every good Anglican to keep the Church in harmony, have quarrelled through the ages. The relevant facts are set forth, the resolutions are quoted, with the firm, even if in some quarters reluctant, condemnation of 'Lambeth', and the attempts made in the succeeding twenty years to snatch some encouragement from what all acknowledged to be a distinctive setback. The story of the South India negotiations, from 1919 to 1947, is given in much detail by Bishop Stephen Neill. All the important issues are carefully explained, as well as the progress of the scheme through one edition after another. So much, however, is made of the setback here also, that the reader who now remembers September will marvel all the more at the grace through which union was actually accomplished. Full weight is given to whatever of partisanship or disputatiousness was manifested by the various members of the committees. My own impression of the one gathering which I attended, when Mr. Neill (not then a bishop) was not present, was that the conflicting loyalties of the representatives of the three Churches were consciously subordinated to the conviction that the road to harmony was there, and, through patience and faith and love, would be revealed by the Spirit. Canon Broomfield contributes a chapter in which he argues that a Church which neglects the Anglican view of episcopacy, for all its lack of 'constitutionalism', is no true Church; and the Reverend R. K. Orchard explains on the other hand the difficulties, as conscientious as those of any Anglican theologian, which have been felt by Congregationalists. The Reverend W. J. Noble writes the introduction; who could do so more fittingly?

The second book deserves more than a brief notice. The Reverend Lesslie Newbigin, formerly missionary of the Church of Scotland, was consecrated bishop in Madura and Ramnad on 26th September 1947. The book is not written to describe the progress of the scheme to its fulfilment, which was still in the future, but to defend its principles from the attacks delivered mainly by Anglo-Catholics, notably Dr. Jalland and Fr. L. Thornton. In the first half the bishop discusses the nature of the Church, its unity and continuity, considered, not as the extension of the Incarnation, but as the Israel of God and the body of Christ, with justification by faith rather than baptism or any external rite as the test of membership. He argues that the method of reunion decided on provides for the return of each community, Anglican as much as the rest, to the one Church. He then rebuts the objections brought against the scheme on the score of laxity of standards, disrespect to the episcopate and so on, and

especially the alleged and fatal breach of the 'succession'. But he is not content with defence; he develops it into attack, pointing out the weak places in his opponents' armour, and asking if the Anglican bishops have forgotten the method of their own appointment and the precariousness of their own position in the face of Romans, Greeks, and their own recalcitrant or defiant priests. Some readers will deprecate the frequent use of the term excommunication; yet does it not, this writer would ask, express the attitude of Lambeth? But most will agree that the future of the South India Church is crucial for the whole ecumenical movement; and some will reflect that with such a scholarly and outspoken exponent of Free Church principles on the episcopal bench, the South India bishops are not likely to hand over the young Church to the Anglo-Catholics.

WILLIAM F. LOFTHOUSE

The Everyday Catholic, by Martin Harrison. (Blackfriars Publications, Oxford, 10s. 6d.) This book is described in the Preface as 'a miniature and simple *Summa* for the ordinary layman'. I opened it hoping that it might do, in popular exposition of general faith and conduct, what Ronald Knox has admirably done by a recent series of articles in the *Tablet* for the liturgy of his Church. Instead, I found what appear to be seventy-six short addresses, most of them ordinary, many of them dull, and by no means evenly distributed over the field that needs to be covered. Like much Roman Catholic speech and writing, this book seems handicapped by its Latinized vocabulary, its literal-mindedness with regard to the Bible and Christian tradition, and its rule-of-thumb ease in dealing with difficulties. Instead of relating religion to life, language carries us farther from the everyday when one writes 'concupiscence' instead of 'lust', or when the 'simple' explanation becomes more involved than that which it sets out to explain—e.g. 'Jealousy concerns itself with an apparent violation of one's right to exclusive possession'. Adam is treated as a fully historical figure, 'the most intelligent man (save Christ alone) that has existed'. Our Lord's presence in the Sacrament means that 'He is there a prisoner in the tabernacle. . . . Do we think of "it" or of *Him*? There is an immense gulf between the alive and the lifeless.' And how easily this literal-mindedness might become mercenary-mindedness will be felt by any non-Roman on reading the chapter on Indulgences. 'Though so little is known of St. Joseph', we are told, 'he is yet a perfect model of what each of us ought to be.' Again, 'The best-known example of the virtue of patience is found in the man called Job'—in spite of the book's being a vigorous questioning concerning unmerited suffering. But the greatest example of a too easy acceptance of traditional words is in the chapter on the Trinity (9), which, for most everyday Christians, whether Catholic or not, will do little to expound the doctrine. None the less, this will be a useful book to anyone who wants to know what Catholic priests teach their people week by week. As the writer is himself a priest, it has, of course, the official *imprimatur*.

JOHN FOSTER

How Christianity came to England, How Christianity grew in England, How Christianity spread in England, by R. W. Thomson. (Religious Education Press, 2s. 6d. each.)

The Journey of Faith, by A. C. Toyne. (Religious Education Press, 6s.)

These four books are planned as text-books for schools, but they are also suitable for individual reading. Mr. Thomson's three slim volumes tell the story of Christianity in England, from Aidan to William Booth, with a rather cursory final chapter on 'Christianity in England Today'. The matter in all three books is good and the presentation unbiased. It is somewhat difficult to tell at times what age-groups were in the author's mind, as the language varies considerably; but interesting accounts are given of the leading pioneers and thinkers of all the Churches. In spite of

the crude sketches which adorn the pages but do not really illustrate the story, there is much useful matter here for class and individual use, both in day and Sunday school.

Mr. Toyne, who is 'Teacher of Religion' at Hele's School, Exeter, has written his book as 'an introduction to the teaching of religion in secondary schools' and for young people in general. It is intended as a simple book of theology, dealing in turn with Belief, Worship, Right Conduct, and Membership of the Church. While this is the kind of material which might well form the syllabus for senior forms, it is difficult to imagine this book in use as a text-book in day schools. There is a tone about it which suggests a teacher talking down to his pupils. The reader is distracted by Biblical quotations which appear at the top of each page, given from the King James's version, although it is stated in a 'Dictionary of Religious Terms' at the end of the book that the Revised Version 'is more accurate than the Authorized Version'. The book illustrates rather than meets the great need for suitable Scripture text-books in secondary schools.

HAROLD A. GUY

The Church and the Churches, by K. L. Carrick Smith. (S.C.M., 7s. 6d.)

For anyone who is interested in the question of Church reunion and closer co-operation between the members of the various Christian communions, and who is at the same time anxious for a clear view of those elements that at present divide and of those that unite, here is an admirable and lucid little volume. The author limits his survey to the outstanding Churches of this country. Rightly, he is no believer in a minimum of such doctrine as is common to all these Churches as a basis for reunion in Western Christendom. He stresses the fact that much of the value of any one communion lies in that which distinguishes it from the rest. Accordingly, he divides his book into two parts. In the former he deals with 'Our Fundamental Differences'. These are: Grounds of Belief, Basis of Church Membership, Nature of the Ministry, the Sacraments, Modes of Worship. The latter part, entitled 'Several Sorts of Believers', deals with those elements which are distinctive of the several communions. The final result is a very clear picture of each, imparting to the reader a warmer understanding of the part which each plays in the Church Universal. The writer is so completely impartial that the reader cannot be sure to which communion he himself belongs. Under every head he states the case for each Church from its own standpoint and shows to what extent Scriptural support is possible. The way in which the author confines the word 'Catholic' to one section of Christian believers rather grates on the sensibilities of a Free Churchman who cherishes his place in the Church Catholic, but this is a minor matter and without sinister implications. The book is very attractively written and would be of admirable use for discussion in 'fraternals' of clergy and ministers.

W. LAMPLough DOUGHTY

Wesley's One-and-Twenty Visits to Ireland, A Short Survey, by Robert Haire. (The Epworth Press, 6s.)

The Reverend Robert Haire, a Minister of the Irish Conference, is to be congratulated on his first published book. He has worked carefully through the Irish portions of the *Standard Journal* and has made an accurate, readable, and useful condensation of the narrative. To do this in the space of 186 pages has required skill and knowledge. Mr. Haire modestly disclaims originality, but it certainly takes talent and intelligence, not to mention courage, to compress a story without strangling it. Mr. Haire is acquainted with many of the places in the Midlands and West of Ireland which were visited by Mr. Wesley. He has examined routes and roads, residences and records, and his epitome may be trusted as accurate. In a future edition there might be a more comprehensive index and a map.

R. LEE COLE

Colonial Policy and Practice: A Comparative Study of Burma and Netherlands India, by J. S. Furnivall. (Cambridge University Press, 35s.)

This book, which is an indispensable addition to the great library of works on colonial development, is the more valuable because it deals with regions—Burma and Netherlands India—with which people in this country were not very familiar until the war threw them into painful prominence. It had its origin in a request made by the Government of Burma in 1942 for the author's views on reconstruction, and particularly whether some features in Netherlands India could be adapted to Burma. That led to the necessity for a general survey of colonial policy, which is the framework of the book. It is a deep and searching examination, and it has bearings far wider than the geographical limits of its sub-title. Mr. Furnivall's twenty years in the Burma Civil Service, and later business experience in the country, furnished him with ample opportunity for first-hand study of the land, its people, its method of government. He has had opportunities of visiting Netherlands India and conferring with Dutch authorities there, and has turned all this to good account. It is a melancholy reflection that good intentions, in colonial government or anywhere else, are not themselves a guarantee either of wisdom or of success. Humanitarian ideals may be frustrated in practice by mistakes in policy. That is what happened in Burma. The list of major evils in that country due largely to British rule makes sorry reading—'the failure of western self-governing institutions; the growth of debt and agrarian distress; the multiplication of litigation and crime; the rise of disaffection and unrest amongst the Buddhist clergy; and widespread corruption in judicial and administrative services'. These were not due to an excess of sinfulness in the Burmese people, but to the disintegration of social life because law could not control disruptive economic forces. This may seem rather an over-simplification of history, but it is clear that the British policy of direct rule achieved less success than the Dutch policy of indirect rule. Indeed, too much of our colonial policy, while honestly intending the good of the people, has been unimaginative, seeking to impose on Oriental or African peoples an English system which they could neither understand nor operate, and sometimes leading, as in Burma, to dire results. No wonder that when the opportunity came, Burma went out of the British Commonwealth. While regretting that more was not done 'to equip the people and their leaders for the responsibilities of independence', and mindful of the acute difficulties which the new Government faces with all-too-little knowledge and training, Mr. Furnivall holds that the step was both wise and bold. Englishmen can still help them, and that help may lead to a closer association. We hope that this book will not only be put on the reading list of every cadet for colonial service, but will reach a much wider public too. It is a great survey, fully documented, informed by wide experience, displaying principles illuminated by examples, offering the lessons of the past for the better planning of the future, and indicating the broad lines on which that planning may be undertaken, if haply there is yet time.

WALTER J. NOBLE

Report from Spain, by Emmet John Hughes. (Latimer House, 15s.)

Final Judgment, the story of Nuremberg, by Victor H. Bernstein. (Latimer House, 12s. 6d.)

Mr. Hughes hates Franco. The Caudillo emerges from this onslaught a cute, plausible little man; and not only little, but malignant and unprincipled. The author does one good service—he effectually destroys the silly legend that in the Spanish Civil War something like a British Lib.-Lab. government was assailed by a posse of fiery Colonel Blimps. If only Mr. Hughes had digested his own excellent political maxims on p. 231 he would have given General Franco a much higher place in the ranks of European statesmen, and written a much better book. Franco's 'timing'

and his 'sense of the possible' have been remarkable. No one but a ruler of outstanding courage, dexterity, and patience could have kept Spain from another civil war, or prevented her, while yet barely convalescent, from becoming embroiled in the European struggle. No doubt Franco is unappraisably hated by left-wing extremists, for he demonstrated that it is possible to launch and carry through a successful counter-revolution. No one pretends that his régime is ideal, but the best that is open to many a country today is the lesser of two evils. Every day makes it clearer that the supreme issue of our time is whether Russia can make good her claim to European dominance. If the Russian writ does not run in Spain, for this boon, at least, we have to thank Franco. The second book, dealing with the famous Trials of Nuremberg, makes skilful use of State documents (often 'top secrets') captured after Germany's defeat. The aims, motives, and methods of Hitler and his lieutenants are starkly revealed, not by hearsay or the propagandist slanders of an enemy, but by the *ipsissima verba* of this official's memoranda, exposing the secrets of the Fuehrer's discussions with his leaders and the General Staff. Books like this may help to prevent a repetition of the crimes portrayed in it.

F. BROMPTON HARVEY

Operation Moscow, by Christopher Norborg. (Latimer House, 15s.)

There are no neutral shades in Dr. Norborg's stark outline of the international scene. He describes clearly and forcibly the fundamental antagonism between Russia and the democracy of the West, still infused with Christian ideals. The picture is sombre and he depicts it to evoke Christian realism. He makes it clear, however, that the Russia with which the world has to do is the imperialist Stalinist oligarchy of the Politburo and not 'the monumental and long-suffering Russian people', who are filled with a deep hunger for peace. The iron curtain conceals, or half conceals, a police state, with mass deportations and political exile, slave labour, and the elimination of opposition by purge and execution. In world affairs the Soviet government pursues a policy of unilateral power politics directed from the imperialist world centre, Moscow. Dr. Norborg foresees a head-on collision, not, as he says, between true Communism and capitalism, but between Kremlin supercapitalism and Western democratization of capital; between the Soviet's reactionary caste system and democracy's progressive liberalism; between Soviet subjugation of human rights to the State and Christendom's insistence upon the dignity of man as the foundations of government. The Soviet doctrine of world revolution inhibits and must inhibit Russia's honest participation in the work of abolishing war and all forms of aggression. What, then, can the United Nations do to force Stalin's government to accept and obey international law and international agreements? Dr. Norborg's answer is that 'the peace-loving democracies' should establish without delay a genuine peace-enforcement agency. In the Charter of the United Nations there is a provision that, pending the formation of an international peace force, there shall be transitional security arrangements. Here Dr. Norborg reaches the kernel of his plan. He would set up a system of regional pacts and regional police powers. In the Western hemisphere there is already an American regional authority. There should be, in addition, both an Atlantic and a Pacific regional authority with America participating in both. To be prepared beforehand America must occupy such advanced positions all over the world as to make absolutely certain that, whatever damage the aggressor might hope to inflict, his own country would lie in ruins. 'Only [Dr. Norborg maintains] will proximity *plus* readiness prevent another war.' The U.S.A. should monopolize the atomic bomb and, if necessary, use it overwhelmingly. This is the essence of Dr. Norborg's Christian realism.

J. VERNON RADCLIFFE

The Life of Alexander Stewart, written by himself to 1815, abridged by Dr. Albert Peel to 1874. (Allen and Unwin, 10s. 6d.)

Journey from My Cell, by Roland de Pury. (Latimer House, 6s.)

More than a hundred years stretch between these personal records of war-time imprisonment. Alexander Stewart was a prisoner of Napoleon in France, captured in 1805 when the British coasting vessel on which he was cabin-boy was boarded by a French privateer. Roland de Pury was a Swiss Pastor in a French town, arrested by the Gestapo in 1940. Stewart spent ten years of his youth in prison after prison across the breadth of France; shared with criminals, deserters, and prisoners-of-war the barbarous conditions of gaol-life in the early nineteenth century; twice escaped and was twice recaptured; and finally landed in England penniless and friendless. De Pury spent five months in prison, mostly in solitary confinement, the price of friendship with leaders of the French Resistance to Nazi rule. Stewart, by dint of self-education and persistent study 'which dislodged all my doubts', became in due course a preacher of the Gospel and one of the best-known ministers in Congregationalism. The Swiss pastor has returned to his family and parish to share in the tasks of this day of menace and opportunity. Each so tells his story as to lay bare his temperament and reflections on life, as well as to record experiences illustrating the depths of callousness and heights of kindness of which human nature is capable. These two journals, published simultaneously, evoke the question how their writers compare or contrast in attitude to unmerited suffering. There is something typically north-British about the youth who ran away to sea; endured abominations in foreign prisons, chained at times by hand or neck to other forgotten men; taught himself English and French grammar and, later, Latin and Greek; shook off atheism, savoured the 'goodness' in a few Methodists who were for a while his fellow-prisoners, returned in manhood to the faith of his home; and, finally, emerged an acknowledged leader of English Independency in its struggle against an exclusive Anglicanism. The Swiss pastor's background was far different—gentle, cultured, and affectionate. It is of wife and home and parish that he dreams in solitary confinement. His Bible is his friend in hope and despair. His was not the sturdiness of the lad from Fifeshire. 'The life of a prisoner', he says, 'is only expectation of life.' Yet the Christian Faith brings him too through, 'to spread the word of the struggle of the Church of Christ against the forces of this world'. He is one with Stewart in this also that a keen sense of public responsibility is inherent in his faith. A prayer for Switzerland, written in prison on the first of August, 'the anniversary of my country's birth', is a jewel.

HENRY CARTER

Let Battle Commence, by Selwyn Gummer. (Latimer House, 6s.)

Active Service with Christ, by Sir William Dobbie. (Marshall, Morgan & Scott, 5s.)

Let Battle Commence is even more militant than its title. For the writer the battle has commenced and 'he knows what he fights for and loves what he knows'. He is an Anglican but his view of man's need did not come through a rectory window, but in Padre's hours, public houses, clubs, factory canteens, Commando Campaigns, and the like. The book is avowedly controversial; it has a stabbing quality and contains no dull page. The writer begins with a diagnosis of modern conditions, but he knows that diagnosis is not deliverance, and under such titles as 'Present disposition of Troops', and 'Re-grouping for Attack', he says some frank and fearless things about the inadequacy of the present set-up of the Anglican Church to meet the desperate situation. His contention is that the worshipping communities in the parishes (dwindling pockets of resistance in an ever-encroaching pagan or post-Christian

world) demand too much of the time, thought, and energy of clergy who claim to have a spiritual responsibility for twenty, thirty, or forty thousand souls. The writer pleads for a re-deployment of resources and a re-distribution of man-power into mobile units, so that everything may be subordinated to the needs of evangelism. This Anglican deals with problems with which Free Churchmen too are familiar—as appeared in the Commando Campaigns—and it confirms our faith that the dearth of workers can only be remedied by the experience of conversion. The author quotes G. M. Trevelyan and illustrates from the eighteenth-century revival with telling effect. This book is both cogent and convincing, practical and prophetic.

The very readable and challenging book by Sir William Dobbie is also phrased in military terms. In it an honoured Christian soldier writes to younger Christian soldiers, especially those who, realizing their responsibility to their fellows, are by God's help fitting themselves to carry it out. The author contends that the Christian life is a vain and meaningless thing until one is enlisted, and the enlistment must be voluntary and absolute, the training thorough and complete. In a welcome appendix there are three addresses given to the Officers' Christian Union, on 'The Deity of Christ', 'Man's Need', and 'God's Remedy'. Unlike *Let Battle Commence*, the book appeals throughout to the Word of God and to human experience, and the whole gains a dignity and depth by the fine testimony of the writer.

COLIN A. ROBERTS

Lawless Youth, by Margery Fry and others. (Allen and Unwin, 10s. 6d.)

The title and the attractive cover of this book might suggest adventures—possibly sensational adventures—of young delinquents. There is, however, no discussion of crime either in its character or extent. Its present startling dimensions are assumed and attention is devoted to prevention, treatment, and remedy. Rather surprisingly, the distinguished contributors have dealt somewhat sketchily with the important subject of prevention, and have left the section specially devoted to it to an anonymous writer. The pages about it accept some of the more radical proposals of eugenists. The writer who discusses social misfits and the different prison methods for different classes of offenders, is less controversial. In dealing with the treatment and remedy of crime the authors are mainly concerned with the existing treatment of juvenile offenders in European countries. The foreign contributors were refugees in England during war years and this gave the opportunity for this symposium, but surely the conditions in various countries have changed since the war ended. Even in England we have had both the Denning Report and the Curtis Report since the symposium was held. This is particularly regrettable because much of the Curtis Report covers common ground with this book. Nevertheless, the book will be indispensable to magistrates in Juvenile Courts, to Probation Officers, and Child-workers. Indeed, anyone interested in children, and especially problem children, will find this authoritative treatment of Juvenile Courts and their future development most stimulating and suggestive. A valuable section shows how a Court must work in conscious alliance with other agencies. These include the great voluntary Societies, Children's Homes and Hostels, Juvenile Employment Bureaux, Child Guidance Clinics, and the Local Education Authority through its Service of Youth. It saves one from a jaundiced view of the contemporary situation to realize that there has never been so much intelligent provision for the happiness and well-being of children as today. This is well illustrated by the appearance of this striking book. It has been prepared by the International Committee of the Howard League for Penal Reform.

MALDWYN EDWARDS

The Neglected Factor, by Cyril H. Powell. (The Epworth Press, 6s.)

The Ordinary Difficulties of Everyday People, by J. Rathbone Oliver. (The World's Work Ltd., 8s. 6d.)

The neglected factor in religion, as Cyril H. Powell sees it, is that we have failed to love God with 'all' the mind. Here, for instance, he finds the explanation of 'the problem raised by the failure of enthusiastic converts to continue. . . . The conscious mind made a decision, but the unconscious mind knew nothing of it. . . . The conscious mind can be fully surrendered to God and yet trouble can come.' The book is an attempt to apply some of the accepted findings of medical psychology to religious experience. One feels that in a few instances the writer has tried to make the New Testament fit in with preconceived theories, and in others has over-simplified the findings of psychology; but, in the main, the book is sane, suggestive, and original. It is a pleasure to commend it. Mr. Powell's contention that the unconscious is a store-house, not only of evil, but of noble and good things, should be specially underlined. The book is written for the ordinary reader.

John Rathbone Oliver, an Anglo-Catholic priest who was also a physician and practising psychiatrist, died shortly before his book was published. Those who read his book *Psychiatry and Mental Health* will look forward with some eagerness to reading his last book. It is written in the same conversational style as his former books, and is as fascinating as a novel. In it he surveys the development of human life from birth to death. Here is the gathered wisdom of a man who spent his life in helping people to adjust themselves to each other and to God. The book does not deal with the abnormal, but with the difficulties and problems of ordinary people. There are a few passages where psychological judgements are biased by Catholic tradition, but I can think of no more useful book for any Minister who takes his pastoral work seriously. It will enable him to distinguish between psychological and spiritual disorders, and to detect these disorders in their incipient stages when there is the chance to correct them.

T. METCALF

Inside the Asylum, by John Vincent. (Allen and Unwin, 6s.)

This book is, in effect, a mental patient's case-history written by himself in 100 pages. Starting with his earliest memories, he describes his subsequent encounters with the world at large—his boyhood days, his experiences as a Methodist paid Evangelist, as a conscientious objector, as a farm-labourer, as a dependent on his parents, and much else—briefly and vividly. There are many judgements passed on the men, women, and social institutions he has met. He tells of his sexually impotent marriage, of his treatment and improvement in a Mental Hospital, and of his subsequent experiences in various roles. To mental specialists the story is a familiar one. As 'told from the inside' it reveals the nature of the writer's mental difficulty on every page, but adds nothing of therapeutic value. In the last analysis all radical cures of mental difficulties may be said to hinge upon the understanding of hidden processes and upon forgiveness. Unfortunately the book hinges rather upon their contraries. It seems probable, therefore, that most lay readers will find the book difficult, however much sympathy may be directed toward the author himself in his predicaments. In her preface Miss Vera Brittain suggests that the book should be widely read so as to secure reforms and progress in English Mental Hospitals. It is doubtful whether pressures of this sort can ever secure more than the most superficial appearances of 'progress'. What is wanted *everywhere* is a far larger supply of men and women, medical and lay, who, while understanding to some degree the dynamics of our always unique human minds, can also establish a healing union with them. If some discerning readers of this book become healers of this kind, it will have served a useful purpose.

MEDICUS

On Being Fit to Live With, by Harry Emerson Fosdick. (S.C.M., 8s. 6d.)

The Magic of Common Things, by Muriel Hilton. (The Epworth Press, 2s. 6d.)

The Hidden Smile, by George H. Stevens. (Latimer House, 5s.)

At the close of a ministry of twenty years in New York, Dr. Fosdick has given us a moving book. 'These sermons', he says, 'spring from and deal with the conditions we face following the second World War.' They were broadcast in America. The operative word in the title is '*with*'; and the preacher applies it to individuals, to communities, and to nations. He is intensely alive to the difficult and cruel problems of our post-war world. The issues are faced bravely, with humane sentiment, but not sentimentality. A strong sense of personal responsibility runs everywhere: 'Are you part of the problem or of the answer?' he asks repeatedly. All the time he finds that Christ is 'so right, so unexpectedly, incredibly right'; 'What we do see is Jesus.'

The second book, a collection of prose and verse meditations, is full of the sense of the divine in the ordinary. The author writes, for instance, of 'Wonder' (warning us against the 'danger of repetition blunting the wonder of the everyday'), of 'The Kitchen', of 'Worship', and of 'The Joy of Touch', and of 'Smell'. Her concluding 'Prayer' begins:

*Help me, O Lord, to keep
My sense of wonder.*

The illustrations are an asset.

Mr. Stevens's book should prove very useful for thoughtful young people 'uncertainly wavering between belief and unbelief'. It is brief, but covers much ground trenchantly, and the effect is cumulative. It makes a refreshingly modern use of the Bible, with Christ as centre. The review of Victorian beliefs and the treatment of the problem of suffering in this atomic-bomb age are noteworthy.

C. LESTER JOHNSON

Primary Parables, by Reginald Glanville. (The Epworth Press, 1s.)

Fellow Labourers, by Dorothea E. Albrighton. (The Epworth Press, 3s.)

I Have Decided, by Kenneth W. Curtis. (The Epworth Press, 6d.)

The first of these books is addressed chiefly to Primary teachers, the second to Sisterhood speakers, and the third to new converts. The first, which is based on the words of Jesus, uses some lesson-material generally left for later age-groups. The stories are brightly and vividly told—sometimes too vividly. It will surely make trouble later on to tell a six-year-old that 'God, Jesus, and the Holy Spirit put their heads together!'

Fellow Labourers obeys the first law for those who address Women's Meetings: 'Be interesting.' In it speakers 'who have difficulty in finding illustrations' will find many, ranging from a woman's domestic 'chores' to the experiences of soldiers on active service.

In *I Have Decided* there is sage counsel for young disciples, and a memorable pen-picture of one of the writer's friends, a girl of seventeen, preaching in a village chapel, 'while the aged saints lean forward in their pews to catch her message'.

J. ERIC DIXON

The Loneliest Journey, by F. Moulacraine. (Latimer House, 6s.)

Whatever the Years, by Ronald Selby Wright. (The Epworth Press, 6s.)

Whom They Pierced, by Mervyn Stockwood. (Longmans, Green and Co., 3s. 6d.)

The Low Lintel, by Chris H. Tice. (The Epworth Press, 1s.)

The spiritual pilgrimage set forth with deep sincerity in *The Loneliest Journey* is a

striking example of the truth of George Matheson's hymn: 'O Love that will not let me go.' It describes a number of milestones which marked the influences that led the writer, not only to spiritual peace, but to an enlarged sphere of service. The writer's Church was not helpful, but she realized that it was her duty to make her contribution to it, and though sometimes crushed by 'the austerity of a hardened respectability', she recognized that there she could get what she felt she greatly needed, a sense of fellowship. 'One of my first discoveries was that Christ never meant his followers to be isolated units in the brotherhood of man.'

Ronald Selby Wright won a unique place in religious broadcasting during the war when he was known as the Radio Padre. He had the secret not only of appealing to unseen listeners but of making personal contacts which enabled him to form strong friendships with men in the Forces. Being a much-travelled padre he is able to associate his message with many of the places with which he became familiar in the war. His simple and direct addresses face the real issues of life.

The subject of *Whom They Pierced*, by Mervyn Stockwood, the Bishop of London's Lent Book, is the Seven Words from the Cross. The treatment is fresh and often searching. The writer approaches the subject from a very practical point of view. For many years a member of a municipal body, he has been interested in social affairs, and this provides him with many excellent illustrations. One of his aims is to break down the 'iron curtain' which separates ordinary working people from the Church.

Mr. Tice, in *The Low Lintel*, tries to help Christian people to the kind of discipleship which these other books have so strongly urged. Its aim is 'to attempt to explain the nature of the demand which Christ makes on men, and the kind of religion that arises from it'. He recognizes that discipleship is not easy and deals wisely and clearly with the obstacles to be overcome.

A. R. SLATER

This also Happened, by George Bassett. (The Epworth Press, 6s.)

This is an oft-told tale—a long voyage in a troopship and a first arrival in India—but the book makes pleasant reading, even to one who has made many such voyages and has spent many years in that land. There are two reasons for this. First, the tale is told in simple, easy, and unaffected language, and, second, the author went to India as a friend. He is not critical or superior, and sees—sees what he brings eyes to see. He sees clearly but not deeply. One will not go to this little book for full, or even accurate, information about the land, places, peoples, or religions of India. The shortness of the time spent in India, and a chaplain's duties within the perimeter of a British war hospital, made this almost impossible. One could wish that some references had been more carefully verified, or shall we say that a little more amplification might have given a truer picture? But then we are reminded that the book tells us what the author saw, and gives us *his* impressions. He gives them well.

ARTHUR J. REVNELL

Men of God, devised by Seton Pollock, written by Wilfrid Grantham. (Gollancz, 8s. 6d.)

Here is the printed edition of six plays written for broadcasting. They deal with six Hebrew prophets—Elijah, Amos, Isaiah, Hosea, Jeremiah, and John the Baptist—the first five being treated as preparing the way for the last. The volume is in every way to be commended. The dramatic situations are real and true to the period. The dialogue is lively and very much to the point. There is a brief historical introduction, and there are notes added to each play, so that the reader may see exactly where any liberties have been taken with the ancient records. The book concludes with seven discussions of topics of special interest—e.g. how the prophets were chosen and myth

and miracle. There is a chronological table giving frequent parallels with the history of the outside world, especially Greece and Rome, and there are two maps and a useful bibliography. Altogether this is a most entertaining and thoroughly useful volume.

NORMAN SNAITH

Silver Stream, by Cecil F. Walpole. (The Epworth Press, 5s.)

Bowman Stephenson has left his monuments in the Children's Home and the Deaconess 'Mother-House', as he loved to call it. These are, however, only the outward signs of a *monumentum aere perennius* in human lives, as this book shows. Dr. Stephenson was, above all else, a lover of children. Once, on a country walk he found a lone lamb in distress. He told a shepherd, who came and looked, but only passed the remark: 'It's ne'er a one o' mine.' As he told the story, Stephenson added, with a slow, sad shake of the head: 'My Shepherd never said that.' *Silver Stream* continues the story of the Children's Home as it has developed under the founder's successors—a simple story without either thrills or frills—a plain unvarnished tale indeed, which reveals the writer as one who loves his work because he knows the mind of a child and loves the child himself. He tells many an amusing story, but there is generally a pathetic background. Bowman Stephenson would rejoice in those who carry on his great adventure today.

T. HAROLD MALLINSON

From My New Shelf

BY C. RYDER SMITH

Scientific Man versus Power Politics, by Hans J. Morgenthau. (Latimer House, 15s.)
Our Culture, its Christian Roots and Present Crisis, edited by V. A. Demant. (S.P.C.K., 5s.)

Mr. Morgenthau sets out to show that the history of the last two centuries or so proves that reason, unaided, cannot solve the problems of mankind. He succeeds in this purpose. The man of that period did not sufficiently recognize that in human nature there are irrational 'interests and passions' to which reason appeals in vain. In exhibiting this truth, now sadly familiar, Mr. Morgenthau illustrates from a great variety of sources, both in the book itself and in numerous notes. His main thesis is that our fathers supposed that in human affairs there are laws like those that science discovers in the physical world—that, for instance, there are social laws that act with the inevitability of the 'laws' of chemical compounds. As he points out, the scientist discovers the latter laws by using reason. He also rightly says that the philosophers and statesmen and social reformers of the nineteenth century appealed to 'reason—but he does not sufficiently show that, when these men used the word, it was not usually in the same sense as the scientist. To quote three of his own examples, Darwin and James Mill and President Wilson, all appealed to 'reason', but they were not talking of the same thing—and they knew they were not. When, therefore, Mr. Morgenthau speaks of the 'triple identification of the political, scientific, and ethical' under the appeal to reason, he is over-simplifying—a fault of which he repeatedly accuses others. His book is largely an arraignment of 'liberalism', which he accuses of 'enormous self-confidence and conceit'. It was sometimes guilty of something like this, but not because it identified politics and science. Gladstone, for instance, knew quite well that freedom plays a part in politics that it does not play in science. Does not 'liberalism' mean a practice of freedom of which science knows

nothing? Yet Mr. Morgenthau persists, with frequent iteration, in this kind of oversimplification. His conclusion is that human society can never be perfected. He even claims that no human 'action can ever be completely good'. Christianity, of course, would agree that this is so, apart from Divine grace—but Mr. Morgenthau, though he can quote Augustine and Luther and so on when it suits him, takes no account of religion. Yet he has no ignoble concept of man's place in life. Just because man has 'the odds against him', he may be a 'hero'. And the 'hero' will have 'principles'—as, for instance, Burke says in one of Mr. Morgenthau's quotations. But will he not need 'reason' to discover what these principles are? Even if man is doomed always to 'choose, since evil there must be, among several possible actions the one that is least evil', how is he to know which this is? Mr. Morgenthau seems to admit now and then, in passing, that reason has *some* part to play even in politics, and he would have served his readers better if he had shown what this is. Yet his diagnoses of various ideas are often skilful, and he does demonstrate the bankruptcy of much modern statesmanship. There are a few misprints.

Dr. Demant has edited a book of a different calibre. It consists of a series of lectures, some of them delivered during a blitz. 'Liberalism' is hardly mentioned, the lecturers dealing with 'humanism', which is an older and wider phenomenon and has more than one historical root. Dr. H. A. Hodges writes on 'Our Culture: Its Thought', and, holding that there cannot be such a thing as a complete Christian philosophy, claims that any philosophy must fail that ignores the Christian 'fact'. Mr. Christopher Dawson writes once more, and as well as ever, on Education, urging that it must root in religion. Miss Dorothy Sayers takes the difficult subject of 'Aesthetic' and tries engagingly to show that Christian artists, like the Great Artist, must be trinitarian. She does not face the question, 'Does this mean that a Christian artist could never create such an *evil* character as Lady Macbeth?' Mr. Maurice B. Reckitt has the longest and perhaps the ablest chapter. Its subject is 'Work', and, even more than his colleagues, he is not content to diagnose our present disease, but points the way to its cure. For him, work, to be Christian, must be 'a ministry, a vocation, and a partnership'—three pregnant words, 'far different', as he points out, 'from full employment'. The Editor opens the volume with a skilful statement of our present tragic problem and ends it with a chapter of constructive suggestions. A careless reader might think that both he and Mr. Dawson would fain return to the Middle Ages, for they say little about the failures of those days. Dr. Demant asks for a polarity of a theology of Grace and a theology of Nature, but many rightly hold that the Middle Ages lost the true doctrine of Grace, and, of course, they knew nothing of the science of which a theology of Nature must take large account today. To come later, were not Marx and Mussolini and Hitler all born and bred in a Catholic environment? But, as Mr. Reckitt says, today 'Christians are summoned to contribute not only to a moral but even more to an intellectual reconstruction', and this short book opens the road to its method. It is interesting to find Miss Sayers mis-quoting St. John, and Dr. Demant exhorting us to 'face squarely' a 'span that has come full circle'! He thinks that Methodism arose as a 'rear-guard action'.

God Confronts Man in History, by H. Sloane Coffin. (Charles Scribner's Sons, New York, 10s. 6d.)

This book contains a series of Lectures given by a septuagenarian in the Far East, India, and Egypt. In the first chapter Dr. Coffin gives us an interesting account of his tour. Then there is a chapter on the general subject of 'God in History', but the book is not, as its title might suggest, a presentation of the Christian doctrine of

history, but of Christianity considered as God's entry into history in Jesus Christ and, through the Holy Spirit, in His Church. The discussion is arranged under the Incarnation, the Atonement, the Redeemed and Redeeming Community, and the Kingdom of God. The text of the volume is 'In one life God was uniquely present' in 'an intractable and recalcitrant' world. But this is not just another manual of Christian theology. It eschews technical terms and puts the doctrines in the language of the common man. Dr. Coffin does not omit to mention the chief difficulties that 'strew the way', and to suggest how they may be mitigated, but his main purpose is not to argue about Christ but to attract men to Him. He has a great gift of illustration, and tells many a fine story of Christians in the East. Again, he is careful to point out that the Christians of the West and of America have made mistakes and that without the East the West cannot be made perfect. He emphasizes too the unity of the world-wide Church, even amid all her own divisions and the dire divisions of war. 'Christians have more in common with fellow-believers (in all lands) than they have with (their) non-Christian fellow-countrymen.' Here and there one may differ from the author—as in the statement '(Christ) confronts us with a standard which we can never attain, and condemns us for our failure to reach it—but these points are very few. Quite unobtrusively Dr. Coffin shows that he is thoroughly up to date and that he knows how to choose what is good in current theology—for instance, in Barthianism. The tone of the book is perhaps best called 'engaging', and if any 'outsider', East or West, asks 'What is Christianity? Can you put it in ordinary speech?'—he may be given this book with confidence.

The Theology of P. T. Forsyth, by Gwilym O. Griffith. (Lutterworth Press, 6s.)

The Justification of God, by P. T. Forsyth. (Latimer House, 10s. 6d.)

Mr. Griffith has given us a useful and competent introduction to the chief teachings of a man who was a 'prophet' in both senses of the word. The book is the more welcome because, as Mr. Griffith recognizes—and, as J. H. Jowett told Forsyth himself—this master wrote in a difficult style. Yet it is not possible to make Forsyth into easy reading, for his paradoxes and antitheses all root in a fundamental antinomy in his doctrine of God. The reader, therefore, will not find everything made simple in this book—for instance, Forsyth's doctrine of the Atonement—since to make everything simple would be to betray Forsyth. Again, Mr. Griffith is right in saying that Forsyth—although, as this book shows, he dealt with most of the central themes—never integrated a system of theology. His business was to rebuke and stimulate, not to systematize. One of the merits of Mr. Griffith's book is that he shows how Forsyth reacted to the theology of his teachers (chiefly German), and how he anticipated later types of thought (as Barth himself has acknowledged). This book only opens a door into a house, but this is all it seeks to do—and the door needed opening. Mr. Griffith criticizes Forsyth's teaching sometimes; others will add criticisms that lie nearer its centre; but the centre itself is secure. God is Holy Love, and we neglect either word at our peril.

Forsyth wrote best under challenge, and *The Justification of God* is his notable attempt, after the First World War, to answer the question 'How can the Christian God justify Himself now?' Forsyth, of course, follows no 'ordinary lines', but points, first from one angle and then from another and another, to the Cross. In this book, as everywhere, he uses the cumulative question, the insistent repetition, the manifold analogy, and the sharp antithesis. As usual, again, the opulence of his vocabulary, the scope of his learning, and the scale of his mind, escape him without parade on page after page.

The Teaching of the Church regarding Baptism, by Karl Barth, translated by Ernest A. Payne. (S.C.M., 2s. 6d.)

Attention is once more being given to the doctrine of baptism, and it is altogether appropriate that Barth's lecture on the subject should be translated by a Baptist, for Barth—like Dom Gregory Dix, from another angle—argues, without saying so, that the Baptists have been right in holding that Christian baptism ought to be 'believers' baptism'. Dix calls infant baptism 'irregular', and Barth calls it 'disorderly'. At the same time both claim that Baptism is 'once for all', and that there ought to be no question of '*ana-baptism*'. Barth allows, indeed, that 'the efficacy of baptism can be *darkened*', either because a child takes no active part in its baptism, or because an adult may receive it as a mere form; but he claims that there is a sense in which every baptized person bears a '*character indelebilis*'; even though he rejects the *ex opere operato* doctrine of Rome. He argues for this '*character*' because Christ, having 'instituted' this Sacrament when He submitted to baptism by John, carries out His own part in baptism, however 'disorderly' the administration. To stress Christ's part is, of course, in line with Barth's fundamental doctrine. 'Both Hitler and Stalin, both Mussolini and the Pope stand under the sign.' Barth uses and emphasizes such words as 'sign' and 'seal', but he tries to add something under phrases like 'stand under'. Does not this mean that his own doctrine involves that in baptism, however received, there is the 'imparting of a Christian "*character*"', indestructible but entirely '*empty of content*', with which he charges the Catholics? How can 'sealing' be said 'to save' *per se* (p. 29)? At this point Barth is neither clear nor convincing. There is a curious misprint, 'Mohammedium'. The italics above are mine.

The Canon Law of the Church of England, the Report of the Archbishops' Commission, etc. (S.P.C.K., 2s. 6d.)

This report is a model of what a report should be. It is clear, comprehensive, and well written. Except that Justinian's *Digest* is mentioned without explanation, it can be 'understood of the people'. After a brief account of the beginnings of Law in the Church, there is a history of its development in the West till the time of the Reformation. This is divided into two parts—the period of the *Jus Antiquum* (roughly until Gratian drew up his *Decretum*), and the period of the *Jus Novum* (in which Innocent the Third, one of the great lawyers of history, is the leading name). In the first period Church Law, growing from many roots, became a multitudinous and unordered mass of 'case laws', which were at length gathered into various collections, of which Gratian's became authoritative because of its excellence. The *Jus Novum*, on the other hand, is the Law as authorized by the Pope. The report says that the principles of law were now elucidated, but, in fact, the one principle settled was the principle of authority, and here the Papacy won the battle. It is in this period that Church Law usually confronts the reader of general history. It now challenged 'the Civil Law—not least under the doctrine of 'benefit of clergy''. The report says that a clerk could only appeal from the Civil to the Canon Law in cases of felony and that felonies were few—but there may be many offences under a few laws. It is unfortunate, however, that historians so often only mention the Canon Law under its abuses. On reaching the Reformation the report confines itself to England, and points out that, as under the *Jus Antiquum*, the law of the Church in this country had many sources, not least the laws of the State, and that once more a mass of 'case laws' called for codification. But the report rightly stresses the point that it is certain that very much of the earlier Canon Law of the Western Church survived in the Church of England, though it is very difficult to say just how much. An attempt was made in 1603 to codify the Canon Law of England, or rather of that part of it whose clarification the events of the time demanded. The report, when it comes to suggest a new

Canon, confines itself to the subjects included in 1603, and rightly so, for these are still the clamant subjects. In the margins there is a kind of table of the earlier history of each law. It is very interesting to see how old the origins of some laws are. An 'outsider' will discover his ignorance of not a few laws. For instance, a child's Christian name may be changed at Confirmation, and an Anglican Clergyman is forbidden to bury an un-baptized person. One reader, at least, finds no clear assertion of the 'indelibility of orders'. But, of course, the Commission's chief task lay in the inclusion of laws later than 1603 and, still more, in the revision of old laws. The Commissioners point out that there are laws that are only un-enforceable admonitions, and that in a few cases, notably divorce, the Law of the Church conflicts with the Law of the State. A majority suggest a law regulating cases of 'nullity of marriage' (which, of course, is not the same as divorce). There is a series of long-needed recommendations under 'Ecclesiastical Courts'. Perhaps the subject that will provoke most discussion falls under the famous pledge given at Ordination, 'I will use the form in the said [Prayer] Book prescribed and none other, *except so far as shall be ordered by lawful authority*'. What is 'lawful authority'? Mr. Justice Vaisey has here a memorandum which shows that there has so far been no one definition of 'lawful authority'. Here the commissioners make suggestions which seem to mean that the Convocations shall have authority to sanction, for instance, the use of the 'Deposited' Prayer-Book. Ought not such a right to be allowed to *any* Church, even if it be more or less 'established'? If anyone wants an introduction to the subject of Canon Law, the earlier part of this report at last gives him one.

God and Men, by Herbert H. Farmer. (Nisbet, 10s. 6d.)

It is good news that the Lyman Beecher Lectures need no longer be directly on 'Preaching' but may 'take up any theme appropriate to the work of a Christian minister'. Professor Farmer has chosen a subject which is very apt today. Any reader who knows the trend of contemporary theology will see that, knowing all about such people as Buber and Barth, this lecturer has quietly taken full account of their contributions to truth and therefore teaches the kind of Personalism that finds the root of true religion in the fellowship of Person with person. Professor Farmer is a 'wise master-builder'. For instance, in his first lecture he shows that a certain attitude is needed before 'the truth of the Christian message' can 'come home to a man'. He must, for example, 'bring to it something of the spirit of adventure'. Four of the seven lectures are on 'Man the Sinner', 'God's Action in Christ', 'The Holiness of God', and 'The Love of God'. Under every subject, eschewing the terms of technical theology, Professor Farmer shows how pertinent the subject is to the 'contemporary situation', fairly stating and facing difficulties, and claiming neither too little nor too much. He has many a fine illustration, not least from his own experiences. I had expected and hoped that there would be a lecture on the Atonement, as the climax of these four, but Professor Farmer is perhaps right in finding the subject 'too vast and deep' for treatment in a single lecture, and the discerning will see that at many points he has shown how fundamental the Cross is. He has a long note in which he confesses himself a Universalist, and does his best to meet the chief difficulties of this creed. In the last lecture he gives the sceptic his chance to speak, and shows, for instance, that the Christian's answer to the cry 'Can a man look at the horrors of the last decade and believe in a God of love?' is the least inadequate of possible answers. A short review can do no justice to the wealth of this book. It deals with 'the Gospel for Today', not by scratching the ground, but by ploughing deep.

The Christian Answer to the Problem of Evil, by J. S. Whale. (S.C.M., 2s. 6d.)

These 'Wireless Lectures' were delivered in 1936, and are now reprinted in the series

called 'Viewpoints'. Beginning with the 'Four Classic Answers to the Problem', Dr. Whale passes to 'The Answer of Theism', and then to 'The Christian Answer' in the Cross. In a fourth lecture he arranges and replies to the five hundred letters (and essays!) that poured upon him from Wireless listeners. In 'The Christian Answer' there is a passionate and masterly account of the 'scandal' of Christ Crucified and the triumph of Christ Risen. God has not left the *practical* problem unsolved.

Religious Liberty, by Cecil Northcroft. (S.C.M., 6s.)

In the earlier part of this book the author shows how difficult it is to define 'religious liberty' and to apply the idea in the life of men, and how slow Christians have been to understand that while Christianity ought always to attack, it ought never to attack by force. The larger part of the book is given to a very useful account of the situation in regard to religious freedom in various parts of the world today, and to the suggestion that Britain should take the lead in advocating the inclusion of the right to religious liberty in the proposed International Bill of Rights. There are places where important facts seem to be overlooked. For instance, ought not Holland to have been mentioned in the account of the growth of liberty of faith in Europe? Has not every Church claimed, under some phrase or other, the right to 'excommunicate'—and is this consonant with freedom of faith? Has not Islam, at least in theory, always 'tolerated' Jews and Christians as 'peoples of the book'? Can the Christian Church be rightly called '*a state* within a state'? Is not Chiang Kai-shek an Eastern ruler who 'has been ready to stamp the Christian faith with his personal and official approval' (unless 'official approval' means 'legal establishment')? But it would be wrong to suggest that there are many inaccuracies. On the contrary, Mr. Northcroft has both carefully collected just the kind of information needed now and discussed his subject in the right way. He has written a very convenient hand-book on a question that is especially urgent in many parts of the world today.

Nietzsche, an Approach, by Janko Lavrin. (Methuen, 7s. 6d.)

'Nietzsche is one of the great critics, symptoms, and warnings of our time.' It is from this point of view that Professor Lavrin looks at his subject, and it is the right point of view. It is admitted now that it is impossible to reduce Nietzsche's teaching to anything like a coherent system, and that therefore he is no great philosopher. His doctrine of the Superman, for instance, is strangely inconsistent. But did he care much about the systematic? Professor Lavrin gives two quotations from Nietzsche himself which provide the two poles of his thought—"This is really my only excuse for the kind of literature I have been producing ever since 1875; it is my recipe, my self-concocted medicine against disgust with life"; 'Speaking quite literally, I hold the future of mankind in my hand'. It is the merit of this book that it shows how one man could write both sentences—i.e. Professor Lavrin gives us a psychological and not a philosophical study. The many-sidedness of the outcome of Nietzsche's long defiance of physical weakness without help from God or man, comes out in one chapter after another. Like both Kierkegaard and Schweitzer, Nietzsche was born in the home of a minister of religion. It would be instructive to compare and contrast their 'reactions'. In Nietzsche, as in his contemporary world, humanism reached its last triumph and its tragic failure. This book traces the matter with great skill. There is a 'telling' portrait. If Nietzsche had seen that Jesus is the Superman!

Alfred Edward Taylor, 1896-1945, by W. D. Ross. (Oxford Press, 4s.)

Frank Richards, who was a master at Kingswood from 1884 to 1920 and a good judge, once told me that he thought A. E. Taylor the ablest boy of his time. I remember him as a Prefect who could not keep order! He took a Classical Scholarship

at Oxford but soon turned to philosophy. He taught this in four Universities, and became a leading authority on Plato in particular. But he was no mere specialist, for a friend once called him 'the best-read man in these islands'. He became a high Churchman, but dedicated one of his best books to Kingswood. Perhaps his Gifford Lectures on *The Faith of a Moralist*, are his finest work. Professor Ross traces his philosophic growth, for Taylor's mind never stood still. He describes too some of Taylor's 'little ways' when he lectured, and adds a list of his books and principal articles. Taylor was proud of his English style and he had a right to be. No philosophic jargon for him! There have been few exponents of Christian philosophy as eminent as he.

John Clifford, a Fighting Free Churchman, by G. W. Byrt. (Kingsgate Press, 6s.)

This book is an almost unbroken eulogy. And why not? 'Let us now praise famous men and our fathers that begat us.' Mr. Byrt might have mentioned that the Passive Resistance Movement failed, and it is not true, I think, that Miall and Dale were 'strenuously opposed' to the suggestion that religion should be excluded from the curriculum of the State schools, but Clifford's is a very brave story and Mr. Byrt tells it well. Perhaps his hero's chief characteristics were the passion with which he held Free Church principles, the universal range of his sympathies, and the way in which the principles ruled the sympathies. The son of a Chartist, sent to work in a lace factory at eleven, he lived to be the acknowledged leader of the Baptists in all lands. Like Wesley and Gandhi and many another; he was a great controversialist who hated controversy, and who, by his single-mindedness, lived to be honoured by foes as well as friends. In the nineteenth century the same part of Nottinghamshire produced John Clifford, William Booth, Jesse Boot, and D. H. Lawrence! John Clifford's was a glowing life, and this little book glows too.

Men and Memories, by Richard Pyke. (The Epworth Press, 6s.)

Wesley asked (or was it ordered?) certain of the Early Methodist Preachers to write an account of their lives. Since then there have always been Methodist Ministers who have been 'moved' to do the same. For the history of every-day Methodism this series of autobiographical books is invaluable. Happily Richard Pyke has now added his contribution. Born in a Devonshire labourer's home, trained in a village chapel, he was President in 1939. He writes just in the right way—neither obtruding nor hiding himself, but just telling his story, and not neglecting to give us his own kindly but shrewd opinions about a good many things as he goes along. He has many a twinkling anecdote about people whom he has met, both eminent and obscure. He is proud of two things, Devon and Methodism. The excellent portrait on the jacket might well have been included in the book. This cheerful volume is very welcome in these depressing days. So long as Methodism can point to such men as Richard Pyke and say 'Put that down on the credit side', she is not bankrupt. And, if anyone asks 'Who were the Bible Christians?' he will find the answer in the earlier part of this book.

Cornish Cockney, by Sir Harold Bellman. (Hutchinson, 15s.)

In this book Sir Harold Bellman, as it were, talks to a friend about his own life. He modestly tells a brave story—of the way in which a boy, starting with nothing but the peerless assets of a Christian home and an 'old chapel' (at Paddington), and seeming at one time to be doomed to spend his life in 'driving a quill', found his opportunities, first in the Ministry of Munitions under Lloyd George, and then in the world of building societies, until he has become, though he does not say so, one of the world's leading experts in that realm. It tells, too, of journeys in three continents

(plus Palestine), and of Sir Harold's 'contacts' with many a famous man and others far from famous. Again, it tells a story of self-education, of wide reading, of love of music, and of an insatiable interest in people. There are many good photographs, though chiefly of one type. As those who know Sir Harold would expect, he tells many good stories (most of them new), he has many a quiet quip in passing, and, even when he agrees with other people, he always sees with his own eyes. To one reader, however, there is something still more interesting in the book—something of which the writer says nothing except by implication. There is a new kind of Christian layman abroad in the earth. Our fathers had a noxious phrase, 'a leading layman', by which they meant a Christian who, while he 'kept the rules' as he knew them, set out to make money and made it. But Sir Harold tells us that he took to building society work because it 'provided an outlet for enterprise without profit as the dominant motive', and that he is 'certain that it is not enough merely to conform to the best ethical standards of one's own business'. Here is a man who has handled tens of millions for the benefit of others, and who has found time to 'serve the present age' in a bewildering number of other ways too. The 'poor old Church' of today has produced many laymen of like motive. *Sursum corda!*

A Primer of Old Testament Text Criticism, by D. R. Ap-Thomas. (The Epworth Press, 3s.)

This compact and clearly-written little book gives an account of the canon—or, rather, canons—and ancient versions of the Old Testament, and of the matter and methods of its textual criticism. While it is primarily intended for beginners in Hebrew, there is not much in it that others could not understand. Here and there an explanatory note might have been added—e.g. under '2(4) Esdras' and 'Mishna' and 'Adonai'. Should the statement 'Rome spoke Greek' be left without qualification? But there is exceedingly little to criticize and the book covers the right ground. It is just the brief, factual, and competent introduction to the subject that has long been needed.

The London Library of Recorded English, edited by V. C. Clinton-Baddeley and Joseph Compton. (United Programmes Ltd., 8 Waterloo Place, S.W.1., £3 10s. 8d. each 'Book' ordered direct.)

These are not printed books. The London Library of Recorded English has been established to furnish a 'large and representative anthology of English literature on gramophone records'. The first two 'Books', containing 'lyrics' and 'narrative poetry' respectively, are now issued. In each set there are six double-sided records. Why should not 'gramophoners' listen again and again to expert 'readings' as well as to songs?

BOOKLETS AND PAMPHLETS

In A Paraphrase of Selections from St. Paul's Epistle to the Romans (S.P.C.K., 1s. 3d.)

Dr. S. C. Carpenter skilfully renders the 'evangelical' parts of Romans into modern speech. He includes the whole of Chapters 7 and 8. The booklet is meant for group-work, and there is the appropriate apparatus, with an introduction which shows some of the ways in which the Epistle is pertinent today as well as in the First Century. . . . If anyone wants to find an *easy* way to 'reach the outsider', he will fail to find it. But, if he wants to know about perhaps the most hopeful approach today, he should read R. Clifford C. Pattison's *Toward a Community Church* (The Epworth Press, 1s. 6d.). This excellent booklet deals both with the practicable and the ideal, both with short-term and long-term policies. The ruling idea is that the Church may and should

'evangelize by fellowship', in the broadest sense of the last word. There are hints for further reading. . . . Herbert Crabtree's *Creative Freedom* and Magnus C. Ratter's *Abiding Values* are two recent numbers in the series in which 'Unitarians state their faith' (Lindsey Press, 6d. each). Both are well-printed and well-written; both relate their themes to the context of today; both say more of man's effort than of God's help. Mr. Crabtree writes: 'The religious man must be able to show that . . . he has the power to create and to fashion, by the free exercise of faith and reason, new and effective avenues for the expression of the Eternal Will.' Mr. Ratter argues that 'Mercy, Pity, Peace, and Love' have intrinsic, and therefore lasting, worth as over against their horrible opposites. The latter writer has story apt for sermons on 'several occasions'. A ten-year-old girl, asking whether crows believe in God, concluded that they do and that they will think of Him as 'a big black crow'. . . . The Porcupine Press has published the B.B.C. Talks given by 'Twelve Thinkers of Today' on *What I believe* (3s. 6d.). It will be enough to give their names—A. D. Ritchie, Bertrand Russell, P. M. Oliver, Ronald Knox, Viscount Astor, J. B. S. Haldane, J. S. Whale, Lord Dowding, W. R. Matthews, Ivor Brown, I. I. Mattuck, Kathleen Bliss. . . . Did Peter sit on Jesus' left in the Upper Room? Frank Cumbers thinks so. He has written a play, *The Gracious Guest* (The Epworth Press, 1s.), about the women in the rooms below and John Mark, the 'son of the house'. He has skill to be simple and the reticence that suggests. Somehow my old eyes were wet once or twice as I read. . . . *To My Brethren* (The Epworth Press, 6d.) is written by 'A Padre', who landed in Normandy on D-Day. In the Army he met all sorts of 'outsiders', from cooks to an earl, and he writes to urge Local Preachers who were also 'there' to take up preaching again. But any 'live' Christian will rejoice in the 'witness' of his graphic book. He knows just what to say and just how to say it. . . . The fifth 'Occasional Paper' of the Ecumenical Refugee Commission (5 Sumner Place, South Kensington, S.W.7, 6d.), *Making Christian Fellowship Real*, like St. Mark, prefers facts to theories. It tells, for instance, of the 'Operation Pied Paper' of the Children's Home. Its facts throb with love. . . . So long, at least, as Rome attacks Protestantism, Protestants need to answer, however much they love 'toleration'. A pamphlet on *Papal Claims*, by Albert Mortain (S.P.C.K., 1s.), is a courteous and brief, but sufficient, answer to the claim that 'the infallibility of the Pope has been the constant faith of the Church'. It gives authorities for all its statements. Perhaps in quoting the formula under which Pope Honorius was long anathematized for 'supplying fuel' to heresy, it might have been mentioned that it is claimed that the Pope's letter was not an *ex cathedra* pronouncement. But then, as Mr. Mortain later asks, which Papal pronouncements are *ex cathedra*? . . . After Whitefield, Jonathan Edwards was the greatest Calvinistic evangelist of the eighteenth century. In theology, however, the disciple out-Calvined his master. Dr. A. B. Crabtree, having studied at Zürich under Emil Brunner, last year presented a thesis on *Jonathan Edward's View of Man*, which is now published in England (Religious Education Press, 2s. 6d.). It is a very careful and detailed piece of critical work—and, of course, pertinent to the present revival of Calvinism. . . . In the Essex Hall Lecture for 1948, *Human Forgiveness* (Lindsey Press, 1s.), Dr. Alfred Hall, assuming man's 'ability to "erect himself above himself"', discusses briefly and discursively most of the questions that fall within his limited subject. For instance, he claims that 'remember and forgive' is a better watch-word than 'forgive and forget'. . . . 'Where is my hymn-book?', said Dr. K. F. Hulbert to himself as he fingered his pocket time after time during his four years' war service in the Middle East and India. And the hymn-book always 'turned up trumps'. He tells us about it in *A Present Help* (The Epworth Press, 2s.). A booklet to stir and warm and establish the heart. . . . Leslie Newman can make his mare talk to boys and girls—she does it in *Gypsy tells her Story* (The

Epworth Press, 5s.). 'Her Story' means a yarn on every page! And they are not goody-goody yarns. For instance, Gypsy's 'Master', wandering with her 'somewhere in the North' knocks a cruel carter down—as Charles Wesley might have done.

NOTABLE ARTICLES IN PERIODICALS

Religion in Life, Spring (Abingdon-Cokesbury Press, via The Epworth Press, 9s. 6d. per annum).

The Temptations (of Christ and) of a Christian, by Bernard W. Anderson.

What is the City Doing to Christian Life?, by Eugen Rosenstock-Huessy.

Christianity in a Concentration Camp, by Otto Stargardt.

'That Queer Sect'—The Quakers, by Seal Thompson.

Decentralization—Restoring Society at its Roots, by Mildred Jensen Loomis.

The Journal of Religion, January (University of Chicago, via Cambridge Press, \$1.50).

Jesus, Son of Man: A Survey of Recent Discussion, by C. C. McCown.

The Concept of Religion: A Study of A. A. Bowman, by John K. McCreary.

On the Notion of Tradition in Judaism, by Nathan Rotenstreich.

Nathan Söderblom, by Walter Sillen.

The Presbyter, First Quarter, 1948 (Jas. Clarke, 1s.).

Free Church Worship—Some Criticisms, by Kenneth Grayston.

The Preacher's Use of the Old Testament, by James Wood.

The Bible in the Church, by J. M. Todd.

The Expository Times, March (T. & T. Clark, 1s. 3d.).

The Messianic Secret in Mark, by Vincent Taylor.

The Parable of the Good Samaritan, by John Bowman.

The Primitive Form of Christian Baptism, by H. V. Martin.

The Marcan Parable of the Child in the Midst, by T. F. Glasson and E. L. Wenger.

do., April.

The Problem of the Aramaic Element in the Gospels, by Matthew Black.

Church Union, by A. J. Gossip.

The Exaltation of our Lord Jesus Christ, by A. W. Argyle.

do., May.

The Apocalypse: a Review and Revision of Vischer's Theory, by J. Hugh Michael.

Science and Religion, by Herbert G. Wood.

Prophecy and the Gospels, by Roderic Dunkerley.

Die Zeichen der Zeit, Heft 1, 1948 (Evangelische Verlagsanstalt GmbH., Berlin No. 18, Georgenkirchstrasse 70, RM. 1.50).

Herrschaft Jesu Christi in der Wissenschaft? (I), by Gerhard Stammer.

Vom Deuten heiliger Wörter, by Friso Melser.

Meditationen—a supplement containing a meditation for each Sunday from the New Year to Easter.

do., Heft 2/3, 1948.

Herrschaft Jesu Christi in der Wissenschaft? (II), by Gerhard Stammer.

Okumenische Fragen im Lichte deutscher konfessioneller Probleme, by Reinold v. Thadden.

Zur Laienfrage in der Kirche, by August Knorr.

Die Judenfrage in der Verkündigung, by Hermann Hesse.

Unterwegs, Heft 5, 1947 (Unterwegs GmbH., Wolf-Diefer Zimmermann, Bin.-Spandau, Segefelder Str. 22, RM. 2.00).

Die Bergpredigt, by Paul Schempp.

'Christliche Konsequenz' der religiösen Sozialisten, by Arthur Rackwitz.

Thesen zum Verhältnis von Christentum und Sozialismus.

Karl Marx und das Christentum, by Karl Barth.

Bilder, after Käte Kollwitz.

do., Heft 6, 1947.

Die Tat der freien Verantwortung, by Eberhard Bethge.

Was heiszt: Die Wahrheit sagen?, by Dietrich Bonhoeffer.

Ist alles erlaubt?, by Alexander Müller.

Der Viert, by Johann Herding.

Rylands' Library Bulletin, January (Manchester University Press, 2s. 6d.).

The 'Ebed Yahweh Songs and the Suffering Messiah in 'Deutero-Isaiah', by Ivan Engnell.

Knowledge as Revelation, by H. Bompas Smith.

Peace, War, and Culture-Patterns, by T. H. Pear.

A Ptolemaic Vineyard Lease, by Eric G. Turner.

FROM MY NEW SHELF

Bibliotheca Sacra, January–March (Dallas Theological Seminary, Texas, 75 cents.).
 For Whom did Christ Die?, by Lewis Sperry Chafer.
 Barth and the Barthians, by Miner Brodhead Stearns.
 The New Reformation, by Harold J. Ockenga.

The Journal of Jewish Studies, First Quarter (The Jewish Fellowship, 33 Berner Street, E.1, 5s. 6d.). This is a new quarterly, founded 'to fill the gap caused by the destruction of the European journals devoted to Jewish studies'. It will be invaluable to specialists. For instance, in this number there is an erudite article by Edward Robertson on 'The Altar of Earth' in Exodus 20, and another by J. L. Teicher on 'Maimonides' Letter to Joseph B. Jehudah'. There are three articles of wider interest—on 'The Survival of Israel', by R. Travers Herford, on 'The Extent of the Influence of the Synagogue Service upon Christian Worship', by O. S. Rankin, and on Maritain's doctrine of 'The Mystery of Israel', by Israel I. Mattuck.

The Congregational Quarterly, April (Independent Press, 2s. 6d.).
 Dr. P. T. Forsyth—the Man and his Writings, by Sydney Cave.
 Biblical and Secular History, by E. L. Allen.
 The Current Christian Approach to Industrial Questions, by Malcolm Spencer.
 The Church in the Atomic Age (II), by H. F. Lovell Cocks.

The International Review of Missions, April (Oxford Press, 3s.).
 The Impact of the New Testament on the Non-Christian, by Kwang Hsun Ting.
 A Scottish Contributor to the Missionary Awakening: Robert Millar of Paisley, by John Foster.
 Moral Welfare Work in the Church of England, by Jessie M. Cole.
 Christian Medical Co-operation in China, by H. Owen Chapman.
 Natural Law and Missionary Policy, by R. K. Orchard.
 African Music in Christian Worship, by John F. Carrington.

Teachers of Today, March–May (Religious Education Press, 6d.).
 Vocational Guidance in County Colleges, by Désirée Edwards-Rees.
 The Child and His Environment, by Maldwyn Edwards.
 Creative Education, by J. Eric Dixon.
 A Philosophy of Morals as a Background to Religious Instruction, by R. Corkey.
 The Child and the Gambling Mentality, by J. Clark Gibson.

The Yale Review, Spring (Yale University Press, via Cumberledge, \$1.50).
 Germany and European Economic Recovery, by Calvin B. Hoover.
 Are We doing our Homework in Foreign Affairs?, by John W. Gardner.
 The Metaphysical Revival (in Poetry), by George Whalley.
 Along the Danube (or Russia), by M. W. Fodor.
 Switzerland: Centenary of a Democracy, by Hanskohn.

Studies in Philology, January (University of North Carolina Press, via Cambridge Press, \$1.25).
 Dante's Prophetic Morning-Dreams, by Charles Speroni.
 The Structural Integrity of Piers Plowman B, by Gordon H. Gerould.
 Swift's 'Little Language' in the Journal to Stella, by Irvin Ehrenfreis.
 Garrick's Production of King Lear: A Study in the Temper of the Eighteenth-century Mind, by George W. Stone, Jun.

The Wind and the Rain, Spring (Phoenix Press, 2s.).
 Croce's Significance for Christian Thought, by Geddes MacGregor.
 The Trial of Zoshchenko, by Alec Brown.
 The Passionate Pilgrim, an Aspect of Henry James, by S. Gorley Putt.
 The Answer is Nothing, by A. L. Barker.

The Journal of Politics, February (University of Florida, Gainesville, Florida, \$3.50 per annum).
 The Decline of Judicial Review (in U.S.A.), by Robert J. Harris.
 Walther Rathenau and the German People, by Arnold Brecht.
 Co-operation and Controversy in Berlin, by R. W. Van Wagenen.
 Maintenance of Membership (U.S.A. Trade Unions), by J. MacGregor Burns.

